

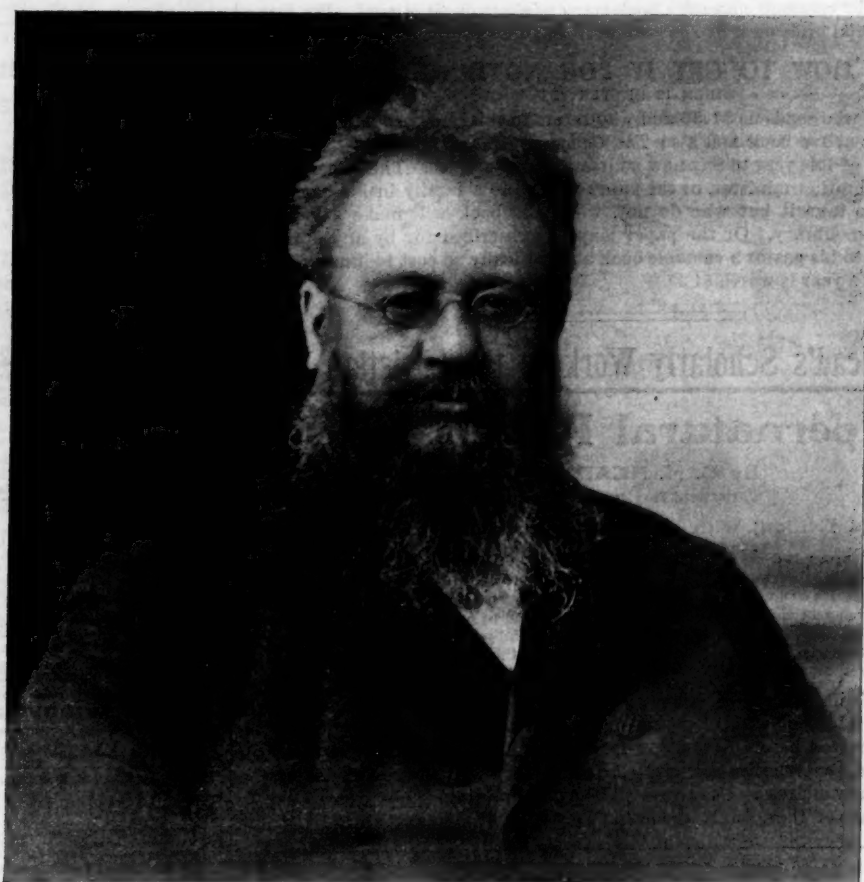
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Event and Comment

Summer in the Churches

Replies to questions sent out to the churches in and around Boston show that comparatively few close their doors entirely during July and August. Most sustain several services, either independently or in combination. Union meetings of evangelical denominations are in favor and one such union includes Unitarians. The Sunday school is oftenest suspended, perhaps because it requires greater preparatory effort on the part of more people than any other; while the prayer meeting is very generally retained. This leads us to hope that still "prayer is the Christian's vital breath." In a majority of cases the Endeavorers sustain the Sunday evening service, either wholly or in part. The trend of pastoral outings seems largely shoreward, few avowing that they go to the mountains, though doubtless this is true in the case of some who only mention the state. The lists of supplies include a liberal sprinkling of eminent preachers from the West. In response to the question, "Have you any novel plans for summer work?" we received several constructive suggestions. Most pastors, however, answer "No," with apparent meekness; one follows the negation with an eloquent exclamation point, while another replies, with frank and pardonable disgust, "Not a blessed one!—too hot for novelties." Indeed it is, for the laborious kind; but the novelties we had in mind are of the sort that lessen the discomforts connected with summer religious work—tent meetings, open-air services on lawns and roof gardens, harbor missions, floating hospitals and the like.

Portable Religion

That was the subject of a timely sermon preached in a suburban pulpit, with unmistakable bearing on the summer dispersion. It is a capital thought to have in mind as we are packing up for the shore or the mountains, and deciding what we shall take and what leave at home. As a matter of fact, our religion, if it be of the true kind, must be portable; it is a part of us and goes with us, as though it were our face or our voice. Jesus and the twelve did not leave their religion at home when they went out into the desert place to rest awhile. All the people whom they met knew they had it and were blessed by it.

Cincinnati's Dominant Note

As usual, the international Endeavor convention discussed the various departments of the society's work.

Both the program and the speeches proceeded on the theory that twenty years mark a turning point in this great organization for young people. As to the past, the decades have brought largest success—beyond any expectation of prophecy. In the immediate future the society must establish itself in more vital relationship with its own church, strengthen local organizations, foster missionary, evangelistic and temperance movements and cultivate sources for recruits. The accomplishments of the past are to be remembered for inspiration, the new century is to witness greater things through deeper personal consecration. This was the program's message.

Congregationalists to the President of Christian Endeavor

The estimate of the value of Christian Endeavor among Congregationalists found a fit expression at the denominational rally in Cincinnati last Tuesday, when S. B. Capen, LL. D., president of the American Board, presented to Dr. Clark a memorial signed by a long list of college presidents and professors, civic leaders, editors, officers of missionary societies, pastors and business men. The memorial set forth that the Christian Endeavor movement was begun by a Congregationalist in a Congregationalist church, that the first news regarding it was given to the public through *The Congregationalist*, and that societies have been established in more than five-sixths of all Congregational churches. It named among the great services of the society the federation of millions of young people in service to Christ, the bringing of the denominations into closer fellowship, the cultivation of denominational loyalty, of benevolence and the spirit of missions, of good citizenship and of the sense of the importance of child life. It expressed satisfaction that the pledge required allows the greatest flexibility, only insisting on that which will help to make heroic Christian character. And it expressed full confidence that President Clark will gladly adopt the new light that comes in planning for the new emergencies that coming years will bring. While such a memorial could no doubt be duplicated in any of the other denominations, it must bring a peculiar satisfaction to the president of the Christian Endeavor Society to receive this evidence of approval of the movement he has founded and leads from those with whom he has been most closely associated during these wonderful years of the growth of this great organization.

World-Wide Endeavor

This expression takes on a new meaning, in the light of recent organization of the societies in lands beyond the seas. We speak of three and a half million members, but that does not express the actual power of this great youth force that has so completely girdled the earth. A view into plans and the personnel of its leaders is far more inspiring. Such was afforded at Cincinnati Wednesday, when Treasurer Shaw of the United Society spoke for the World's Union. This was inaugurated in Boston in 1895. Its chief assistance is given in organizing societies and in stimulating activity by co-operation in the appointment and sustaining of field secretaries. How extensive this work is may be noted in many national unions already operating, some of which have come to entire self-support. In South Africa G. L. W. Kilbon is field worker; in India, Burmah and Ceylon Rev. F. S. Hatch, recently of Massachusetts; in Japan Rev. I. Inanuma; and in Germany Frederick Blecher. China and Korea as well as Spain, Italy, France, Norway and Sweden all are waiting, with large needs and equally large promise, for assistance from the World's Union, which will enable them to secure a paid official, whose time may count for organized Endeavor.

Steps Toward Presbyterian Unity

Union between the two great branches of the Presbyterian Church in America is often talked about, and while there is no present prospect of the North and South churches coming together, an indication of a spirit of unity is found in the organization last week of the new Presbyterian Synod of Mexico. This is a consolidation under one ecclesiastical head of all the churches of that body in Mexico, where heretofore the Southern and Northern churches each had control of a part of the work. The new synod is to be entirely independent of the larger bodies, its organization being made possible by the actions of the General Assemblies of the latter in consenting to the withdrawal of the Mexican presbyteries from the synods in the United States to which they were attached. Missionaries working in Mexico under the direction of the foreign boards of the Presbyterian Church North and South will continue under such control, but as churches are hereafter organized they will pass at once under the control of the new synod. A similar organization is proposed for Presbyterian churches in India, where now thirteen forms of Presbyterianism

are in control. A preliminary meeting has been held and another is planned for October, when a plan will be formulated to be submitted to the bodies in authority. No opposition to the scheme has developed, and it is therefore probable that by another year an independent Presbyterian synod will be in charge of all the churches of that denomination in India.

Marriage and Divorce

The general convention of the Episcopal Church at its next meeting is expected to give most attention to that part of the report of its committee on revision of the canons which denies baptism, confirmation or holy communion to divorced persons who have remarried. The proposed canons set forth that marriage in the church is a religious ceremony, the minister pronouncing the parties husband and wife in the name of the Holy Trinity and invoking the divine blessing on their union. If this revision of the canons is adopted it will be the doctrine of the church that remarriage is unlawful so long as both the divorced parties of a former marriage are living, even though the cause of the divorce was adultery and the party proposing the remarriage was innocent. The adoption of such a canon would not, in our judgment, honor the sanctity of marriage or strengthen the influence of the church in behalf of good morals. But the discussion of the proposed addition to the report of the committee to prohibit the marriage of a man with his deceased wife's sister ought to bring into the convention some spice of humor that will import into this country some of the mold which is annually brushed off the parliamentary archives by the bishops in the British House of Lords.

Schools for Negro Children in New Orleans

A conservative estimate of the colored children of school age in New Orleans is 20,000. Not more than 8,000 of these last year were attending schools, either public or private. The three higher grades of the colored public schools, from the sixth to the eighth, were discontinued by the school board last year, resulting in a loss in attendance of 398. At present the city is giving little more than a primary education to its colored children, and that only to about thirty per cent. of those of school age. A large mass meeting of colored citizens, June 26, adopted a memorial to the school board, petitioning for the restoration of the three grammar grades which have been dropped, giving reasons so familiar to the people of this country that they hardly need to be named. They say: "Without schools we cannot make useful and law-abiding citizens. The alternatives are either full schools or full jails and workhouses. It is not a question of charity or benevolence on the part of the city or of gratitude on the part of the people, but of self-protection and of civilization." Rev. G. W. Henderson and several other gentlemen are taking steps to increase and direct interest in the education of colored children of the city by securing the appointment of sub-committees in the several districts and by planning for the

establishment of private day and evening schools where present facilities are inadequate. They will have the hearty sympathy of those who would advance the higher interests of the South, but she has no greater need than the need of school boards who realize the necessity of adequate compulsory education of all the children.

Unitarian Views of Christ

In various recent utterances of Unitarians there are evidences of a new appreciation of the supremacy of Jesus Christ as the revelation of the Father, as in the preaching of ministers called evangelical there is greater emphasis than formerly on the ethical element as essential in true religion. We welcome these signs that denominations which have been antagonists are coming to understand one another better. Individual differences of opinion may be as great as ever; but it is a gain to Christianity when they cease to find expression in organized controversy. Discussions of theological problems are carried on with less bitterness within than between Christian bodies, while common experiences bring men nearer together. A Unitarian writer in the *London Christian World* thus states a movement of thought among ministers of that denomination in England, which we believe is also coming to be realized in this country:

Of late years there has begun to manifest itself among some of our ministers a reaction against the barren and unsatisfactory theism of the last generation—a tendency to lay renewed stress upon the personality of Jesus, to see in Him once more the chief revelation of the Father, the archetype of the divinity of Man and the humanity of God, to assert that Christianity is not "a law of commandments contained in ordinances," but the religion of the incarnation. It is insisted by them that Christ is indeed the Mediator between God and man, by showing men the Father as no one else could do; that he is the At-one-ment, because he and the Father are one; that, in short, the personality of Christ is the gospel.

Perseverance and Success

Dr. Marcus Dods of Edinburgh, Scotland, has lately visited this country and has been heard with great satisfaction wherever he has spoken. As an expository preacher he has few equals. Not many persons know how near he escaped being a "stickit minister." He preached unsuccessfully as a candidate before twenty-three churches and for about ten years was waiting for a call. Though often discouraged and sometimes almost ready to give up his hope of a pastorate and to go into business, he kept diligently at work as a student of the Bible and to improve his power to preach. At last, after having failed many times, he was invited to appear as a candidate before a small country church. He told his friends that if he should not succeed in that effort he would make no further attempt. He did not prove to be the choice of the church, but soon after he received a call to Glasgow. He is now one of the most popular preachers in Scotland, and the leading churches are eager to secure his services during the vacations of their pastors. Dr. Alexander Whyte of the Free St. George's in Edinburgh said lately that even in midsummer, when the

city was comparatively deserted, the announcement that Dr. Dods was to preach would always fill the church. If disappointments were met by ministers without parishes more as an incentive to diligence and less as an increase to discouragement, some failures would be changed to successes.

Public Justice or Private Vengeance

Chinese missionaries have been charged with a vindictive spirit because they have urged the punishment of Boxer criminals and the collection of indemnity for innocent persons whose supporters have been murdered and their property destroyed. Dr. Sheffield, in an article which appears in another column, makes a suggestion which will have weight with such critics of missionaries as sincerely believe they ought to plead for the remission of all penalties. Native Christians, Dr. Sheffield says, will be in large degree restrained from inflicting private vengeance on their persecutors, but multitudes who make no Christian professions have been cruelly wronged by neighbors known to them; and if no public punishment is meted out to such known criminals these sufferers will seize the opportunity for private revenge when it comes. In our Southern States the inability or unwillingness of the administrators of law to punish criminals by legal process has been the cause of lynchings, accompanied by cruelties from which even savages would shrink. No one, so far as we know, points to the laxity of administration of law in such cases as illustrating a Christian spirit. Nor is it any more worthy in China to condone crime, as though ignoring it were exhibiting the mercy commanded by Christ. Missionaries are no more to be condemned for upholding the maintenance of the law in China than Christian men in America for insisting on its righteous administration here. Dr. Sheffield well says that the only remedy for lawless conditions in China is in just government that puts an end to the power of lawbreakers by adequate punishment.

The Good News from Western Turkey Mission

In 1831 Constantinople was occupied as a station of the American Board. Dr. Farnsworth, now the senior missionary of the Board, was then ten years of age. The Western Turkey Mission now covers an area larger than France, and all but one of the seven stations were represented at the annual meeting in Constantinople, May 15-22. Dr. Farnsworth preached from the words, "The earth shall be filled with the knowledge of the Lord as the waters cover the sea." He had preached the annual sermon from the same words forty years ago, and his present object was to describe the inspiring progress in missions made in the interval. The reports from the stations were the most cheering in the history of the mission. Rev. W. R. Campbell of Roxbury, Mass., who was present, said that he had not met a sad-faced man or woman engaged in the service of Christ since he left America for an extended tour. The native churches are gaining in self-support. There is a spirit of religious inquiry among the

Greeks, especially among the best educated young men. The strong system of missionary schools and colleges grows stronger every year. Medical missionaries are winning the friendliness of Mohammedans. A pressing need is for money with which to keep pace with the demand for Christian literature. A beautiful service was held in memory of Dr. Elias Riggs. The mission was also favored with an address by Dr. H. V. Hilprecht, who is arranging in the Imperial Museum the 25,000 cuneiform tablets discovered by his expedition to Nippur. They date between 5000 B. C. and the time of Abraham, and throw a flood of light upon the earliest pages of the Bible.

A Bible Dictionary in Arabic

Rev. George E. Post, M. D., LL. D., of the Syrian Protestant College, Beirut, has just completed a Bible Dictionary in Arabic (two volumes), to the preparation of which he has given many years of labor. Although labeled a translation, it is almost as much a work of authorship as if it had been original. It has been prepared in a conservative spirit, with a view to presenting sound and well-established views of Scriptural interpretation. It is issued in the very environment of the original documents which it is intended to elucidate, and must hold within itself a power of self-interpretation based upon its resemblance in both its spiritual and material content to the original Scriptures. Dr. Post published some years ago a complete concordance to the Arabic Bible, a work which had to be constructed upon lines of its own, as no translation of such a book is practicable. The doctor is also engaged as chairman of a committee on Bible study, co-operating with Mr. Miller and Professor West in preparing a comprehensive scheme of Biblical instruction for the college at Beirut.

Independence Day

Fourth of July is coming more and more each year to be a day when Americans resident in many climes sit down to listen to praise of motherland and to discussions of the future of democracy—American and otherwise. Asiatic as well as European capitals now have dinners given by Americans, followed by patriotic post-prandial oratory; and the islands of the sea, Porto Rico, Cuba, the Philippines, Hawaii and Guam, also are vibrant with noise and eloquence. Of many speeches made last week at celebrations in the United States, probably the most unique was that of the Chinese minister to the United States, Mr. Wu-ting-fang, delivered in Independence Hall, Philadelphia, in which he eulogized the service rendered to humanity by the United States and described the task set before her as a beacon for the nations of the world, and especially those of Asia. The speech of Capt. Richmond P. Hobson delivered at Jamaica Plain, Boston, was a plea for an increase of the American navy to a point commensurate with our national tasks, and it also incidentally was a defense of the institution of slavery as practiced in the South before the war, his words on the latter point in no wise lessening apparently the enthusiastic applause which he received at the close of his address. The annual oration given in Boston this year

was by Gen. Curtis Guild, Jr. It was exceptionally brilliant in form and very frank in its discussion of national dangers. It would be well if Congress would heed his plea for a properly chosen and adequately paid consular and diplomatic service. Moreover, as he said, we shall not escape grave scandals in the administration of our duties as patrons of the Porto Ricans, Cubans and Filipinos, if we do not pay salaries adequate to put our official representatives beyond the reach of the temptation to peculate.

The Striking Steel Workers

The strike of several thousand employees of the sheet steel corporation in western Pennsylvania threatens, if continued, to interfere with the plans of the great steel trust and with those dependent on its product for the completion of public and private undertakings. But the return of Mr. J. P. Morgan from Europe is thought by some to herald an adjustment of the issue, his policy thus far as an arbiter of industry being to avoid industrial warfare if justice to all the equities involved permits concessions. As far as we can make out the strikers are aiming more at the building up of their union than they are at a rise in wage scale, their hope being to induce the capitalist to so recognize union labor as to make nonunion labor in the mills involved an unknown quantity.

Municipal Corruption and Its Cure

Harper's Weekly has a terrible cartoon on its first page, depicting the slavery of Father Knickerbocker (New York) and a Quaker (Philadelphia). They are out with their keepers, Richard Croker and Matthew S. Quay, their mouths bridled and the lash of their keepers' whips encircling their limbs. Discussing the situation which the cartoon remorselessly depicts, Henry Loomis Nelson in the same journal says—and he includes Chicago in his indictment: "Each city possesses virtues and is possessed by vice, for the virtues are to be found under the roofs of its private citizens and the vices run riot in the public places. Each has made notable contributions to civilization through the munificence and public spirit of individuals, once or twice through a righteous revolt against public crime; municipal government in each is a public debauch and a crime against the age." If this be so, what then? Secretary of the Navy Long, in his speech on Fourth of July at Hingham, prescribed the only cure for the evil. He said that if citizens gave anything like the attention to civic affairs that they do to their private affairs the evils of city and state government would be cured. In short, the crying need of democracy today is for men who will be as insistent that the city shall be as economically governed and as honestly administered as they are that their own lines of business shall be. The politician's and the plunderer's safety lies in the undue emphasis of the voter on his own personal affairs.

Reforms in the Federal Service

Postmaster-General Smith has at last decided to act in a way that should have been ordered long ago. Three-fourths of

all mail matter now handled by the Government—judged by a weight standard—is of second-class rating and brings in only about \$4,000,000 of the \$110,000,000 of the total postal revenue. For years the Government has gone on carrying at second-class rates—one cent a pound—periodicals without legitimate circulation, often used as advertising media for questionable business schemes. Loose interpretation of the postal law and lax methods of administration gave the evil its start, and political pull has kept it going. Next week a new order will be promulgated by the Postmaster General, which will retain for legitimate publications all their just privileges and the old postal rate, but will put "fake" journals, serial books, etc., on a rating which, if they care to pay it, will furnish the Government with revenue commensurate with the work it performs. Once this law is in operation, Government postal receipts may be expected to equal or surpass postal outgo. Provision will be made in the new law for those publishers who cannot immediately adjust themselves to the new ruling, there being no disposition on the part of the Government to work injustice, even to those who have been consciously or unconsciously plundering it. Efforts to bring some such result as this to pass have been made for several years past in Congress. The solution of the problem, however, seems to have rested, where so often it does rest in matters of this kind, not with the legislator, but with an executive, who already had law enough on his side; all that he needed was the will to interpret it in favor of the many instead of the few. This step in the right direction by the Postmaster General, together with Secretary of War Root's many reforms in the War Department and the decision of the Department of Justice to begin vigorous prosecution of those persons in the West and Northwest who have stolen timber and timber lands are encouraging to those who had faith to believe that the acceptance of national duties beyond our borders need not of necessity—as was said by some—lead to neglect of administration of home affairs in an honest and economical manner.

Roman Catholic Movements

Pope Leo XIII. could scarcely do less than he has done in issuing a letter denouncing the enactment of the French Associations Act, and censuring the French republic for an act of such hostility to the brotherhoods. But it is open to question whether the secular clergy of the church are grieving much over the plight of the monks. Many of the French monks and nuns who feel that they must leave France have chosen this country as a future domicile, and a marked increase in the numerical and financial strength of the orders in this country may be expected within the next five years.

Reports from Mexico indicate that scandals have arisen there among the Catholic clergy which have shaken the confidence of the upper strata of the laity and once more have brought the government and the orders face to face. President Diaz hitherto has triumphed in such controversies and he will again probably.

Bishop O'Connell of Portland, Me., in speaking to admirers and friends in Bos-

ton at a social function in his honor last week, prior to his installation as bishop, exhorted the laity to greater service for the church, and he put more emphasis on their duty and privilege as churchmen than we have been wont to note in utterances of the Catholic clergy. Evidently, as President Eliot pointed out at the opening of the Summer School at Harvard last week, when discussing the place of the church in a democracy and the influence that the free church in a democracy has had upon it, the rule of the laity, the power that holds the purse strings is being felt within the Roman Catholic Church to a degree that Protestants do not realize. The tone of the clergy now is one of entreaty, not of command. There is less of the air of superior and inferior, and more of that of co-operation.

The eloquent and pious Archbishop of Dubuque, John Keane, preaching to Roman Catholics in Ireland last month, contended that it ever had been, ever would be, the special function of the Irish Catholics to keep alive the inner spirit of the church's faith, to fight the formalism which inevitably grows up in so vast and complex an ecclesiastical machine. "Jesus Christ," he said, "is not merely a creed to be believed, or a system of doing to be observed. He is a life to be lived, and that life is love—all-controlling, all-conquering, all-animating love, supremest love of God and of our fellow-man." "The antidote to all coldness and harshness, to all mere externalism and formalism, is Jesus crucified," he said.

Porto Rican Free Trade The system of taxation devised by Treasurer Hollander and enacted by the Porto Rican council and legislature, having survived the criticism showered upon it when first passed and having proved able to provide ample revenue for the insular government, the legislature and the governor have taken formal action to acquaint the President of the United States of the fact; and he, as soon as informed of the fact by Governor Allen in person, and acting under the provisions of the Foraker Law, will declare freedom of trade between the United States and Porto Rico, the system of internal taxation proving ample for all insular governmental needs.

The increase of commerce between Porto Rico and the United States since the Porto Rico act went into effect May 1, 1900, has been large, especially in exports from the United States to Porto Rico, imports having increased seventy-five per cent. and exports three hundred per cent. during the first year. If this was the outcome of a tariff which abolished eighty-five per cent. of the duty imposed on Porto Rican products entering the United States during Spanish rule, it may reasonably be expected that all barriers now being down there will be a still farther increase. Eighty per cent. of the imports of Porto Rico are brought from the United States, and we take seventy-five per cent. of its exports.

The Title of Greater Britain's Sovereign The introduction of a bill in the House of Commons, with ministerial sanction, providing for a new title

for Edward VII., shows how steadily the influences are working to bring about imperial federation. For instance, it is now deemed necessary that the nominal head of the empire should have a title implying imperial sway, and as he already is emperor of India, it is suggested that he be called sovereign of Greater Britain, in addition to his present titles. In due time will come along an imperial judiciary, and finally an imperial parliament; that is, if the outlying portions of the empire wish it. Not a step in advance will be taken in advance of colonial sentiment. Prudence of the most common sort implies that such be the course.

Philippines Under Civil Rule

General MacArthur turned over to Gov. William H. Taft control of the Philippine Archipelago on Fourth of July and transferred to General Chaffee command of the military forces. He is reported to have said, as he resigned his authority, "I bequeath to you all my troubles." Numerous as those troubles are, they are fewer than existed when General MacArthur took up the task from General Otis's hands. He has made an admirable record both as soldier and as a diplomat and has co-operated handsomely with the Civil Commission. Slowly and surely, and yet more rapidly than could have been anticipated, the resistance to American supremacy dies down, with less and less fighting and more and more co-operation of the natives as the real intentions of the United States are understood, and as the fabric of government—to so large a degree self-government—rises in municipality and province. Already it is announced that ere long three eminent Filipinos will be added to the insular commission, of which Governor Taft is head. General Chaffee will find that there is still something for the army to do in the way of fighting in a few of the provinces. But in many places we read of the soldiers employing their time as school teachers, translators and compilers of books, and in other altruistic ways proving their friendliness to the natives.

Renewed Criticism of Missionaries in China

Pending publication of the full text of the reports of General Chaffee and his subordinates on the events in China during the past months, it would be well to discount somewhat perhaps the judgments expressed so promptly by some secular journals as to the proof of the wickedness of the Christian missionaries said to be set forth in detail in this report. The quotations from the report which have appeared, taken at their face value, by no means justify the inferences drawn therefrom by journals uniformly critical of missions. That mistakes have been made by some individual missionaries the missionaries themselves do not deny in their correspondence with the missionary society officials; and that they realize the necessity of most carefully guarding their conduct and avoiding criticism, Occidental or Oriental, would be apparent if we were to publish the resolutions passed by the North China Mission at its annual meeting in May. We defy any fair-minded man to read the letters

coming to the officials of the American Board now from Rev. E. G. Tewksbury—who just now is under fire—and fail to be impressed with his candor, his purpose to act honorably, to take no step which will prejudice Christianity in the eyes of the Chinese, to secure vouchers for all expenditures in behalf of the native refugees, and to pay honestly such obligations as the missionaries are incurring while caring for the native Christians. He had the support of Mr. Conger; he now has the support of Mr. Rockill, the acting United States minister. All important documents referring to finance, the acquisition of property, provision for the natives, etc., are at once filed in duplicate in the United States legation. Everything is done with a thoroughness, business method and regard for propriety—Oriental and Occidental.

And yet, forsooth, let a quotation from the report of some subordinate officer of the army appear, who may know no Chinese and less about native customs, and who at heart may be hostile to Christianity, and there are journals in the United States, supposed to be published as journals of superior civilization, which will make the alleged charges against one or two missionaries the basis for editorial indictment of the missionaries as a class!

The Week's Mortality The death-roll last week included Prof. Peter Tait of Edinburgh University, the eminent physicist, Professor Schmidt of Berlin University, an authority on Indo-Germanic languages, John Fiske, the eminent American writer on history and philosophy, Prof. Joseph Le Conte of the University of California, an eminent theistic evolutionist and geologist, W. J. Stillman, a well-known American man of letters resident in Europe, and Prince von Hohenlohe, formerly German imperial chancellor. Professor Tait's death is attributed to sorrow over the loss of a son killed in the South African war. Mr. Fiske's death was sudden, occurring at Gloucester, Mass., whither he had gone from Cambridge to escape from the excessive heat. Prince von Hohenlohe died in Switzerland, whither he had gone for relief from the ills incident to old age. His has been a long life of usefulness to Prussia, Bavaria and the empire. Bismarck found in him a stubborn opponent of Prussian supremacy. But after the Franco-Prussian War he ceased to contend against fate and threw in his lot with Bismarck's policy. In 1894 he succeeded Caprivi as chancellor of the empire and held the post for six years, playing an opportunist rôle and seldom combating the young emperor's policy. At the last, however, he protested against the exclusion of the Danes from Schleswig, and he opposed the German punitive expedition to China, at least on the scale urged by the emperor. This brought about his retirement. His attitude toward the United States was friendly, as Ambassador White testifies. A Roman Catholic, he served in state and national affairs with an eye single to the state, always opposing ultramontane policies. A less imposing figure than Bismarck or Caprivi, he still deserves well of his countrymen in permanent honor.

John Fiske

It will fall to the lot of others to appraise the late John Fiske as an historian whose product had given him a high place, and whose potentialities made him seem to be the coming historian of this country, combining, as he did to an unprecedented degree, the insight and breadth of a philosopher, the method and accuracy of a scientist and the style of a man of letters.

It will fall to others to appraise him as a popular expositor of the scientific discoveries of the greater and lesser lights of the scientific world during the last quarter of the nineteenth century, and as a contributor by his own insight and power of generalization to the evidence in support of the hypothesis of evolution, through his elucidation of the profound significance of the prolongation of human infancy in its origination of human society and the development of altruism among men.

It will fall to others to appraise him as a writer of essays, as a puncturer of shams and a satirist of follies, wherein he revealed graces of expression and cogency of reasoning which put him high among American stylists and masters of English prose.

Our province is to deal with him, inadequately, as we well know, as one who, outside the pale of the church and unidentified with any school of theology, has done much to aid men of his time to see the philosophical and theological implications of the hypothesis of evolution, and to hold fast to the verities of religion while a process of reconstruction in science and philosophy has been begun, the like of which the world has not seen since the Copernican theory pushed aside the Ptolemaic.

Looking back upon the work done by Dr. Fiske in the realm of the philosophy of religion, it will be seen that it is one in which he—according to his own conception of his record—has consistently held to a position self-determined—a position which at first subjected him to fire from those who spurned the conception of evolution in any form, and latterly from those who make it a force and not a method and who deny its theistic implications—implications which he so long ago discerned and for which he has so splendidly contended. Thus it happens that even in his all too short life he has lived long enough to see those who at first condemned him live to call him blessed, and some of those who at first blessed him live to be his futile detractors. Surveying the spent force of the materialistic conception of human origin and destiny, with Haeckel as its only notable protagonist, it must have been with keen satisfaction that Dr. Fiske, during his last days, looked out on the state of affairs in academic and religious circles as the twentieth century opened—a state of affairs caused in no small degree by his championship of theism and idealism.

Dr. Fiske believed in a "living God, who in the deepest sense is a moral being," who is expressing his power, thought and life in the universe now and always.

He believed in man as the chief of God's creations, than whom no better would ever be created.

He believed that so far as man's physical organism is concerned he is the prod-

uct of natural selection; that in "its rude beginnings the psychical life was but an appendage to the body," whereas in "fully developed humanity the body is but the vehicle for the soul."

He believed in "the everlasting reality of religion," being led to this by all he knew of science and history.

He conceived of man not as born perfect but as becoming perfect, whose destiny is not to be egoistic but altruistic; who in time will throw off all his brute inheritance, if not in this world, then in another stage of existence, for, to Dr. Fiske, belief in the immortality of the soul was a rational belief, one that he did not expect to see demonstrated by science, as some truths have been, but "a supreme act of faith in the reasonableness of God's work," inaccessible to experience, hence impossible to clothe in terms of definite and tangible meaning, but sure to be revealed, as he said, "in that solemn day which is to overtake us all."

Full revelation of Dr. Fiske's attitude toward Jesus Christ the world has not. His essays on The Jesus of History and The Christ of Dogma were, as he described them, but "rude outlines of a very small portion of the historical treatment" of the subject, which he contemplated making his *magnum opus* in a book to be entitled Jesus of Nazareth and the Founding of Christianity. But scattered through his books are expressions which indicate reverence and recognition of the supremacy of Christ. He refers to him as Master. He looks forward confidently to the "time when in the truest sense the kingdoms of this world shall become the kingdom of Christ, and he shall reign forever and ever, King of Kings and Lord of Lords." He described the original feature of Jesus' teaching and the feature that has given it its power in the world as "the distinctness with which he conceived a state of society from which every vestige of strife and the modes of behavior adapted to ages of strife shall be utterly and forever swept away. Through misery that has seemed unendurable and turmoil that has seemed endless, men have thought on that gracious life and sublime ideal and have taken comfort in the sweetly solemn message of peace on earth and good will to men."

With similar hope for humanity, Dr. Fiske thought and wrote. Genial in manner to all who approached him, he was genial in thought and hopeful in outlook on humanity, present and future.

In finding the origin of evil in the essential constitution of man, and in making evil indispensable to the moral development of the race, Dr. Fiske laid himself open to attack from men who, in the main, would agree with him, and who would recognize their indebtedness to him—witness Dr. Gordon's trenchant dealing with him in his last book, *The New Epoch for Humanity*.

That Dr. Fiske was always just to those from whom he differed in the days when hard fighting had to be done to gain respectful hearing for the evolutionary hypothesis, we do not claim. That he was not a Puritan in ideal or life is well known. But, after all is said in the way of limitation, after it is made apparent that, like other men, he was "both great and small," and sometimes

seemed to glory in his littleness, it still remains true that to him, probably more than to any other American during the past quarter of a century, do we owe it that thoughtful, educated business and professional men and women of the United States have not been lost to an idealistic philosophy and to a belief in God.

At first-hand or second-hand, either through his own books, *The Destiny of Man*, or *The Idea of God*, or *Through Nature to God*, or by the writings of men who have resorted to him as an authority, he has been as "an hiding place from the wind and a covert from the tempest" to many souls, clergymen and laymen, who found in him a new method and a new temper in facing the primary facts of life as they had been disclosed by the biologist, the psychologist and the social historian. In him they also found a Teutonic thoroughness wedded to Gallic simplicity, lucidity and exactness of exposition, and so it came to pass that his books on the philosophy of religion sold by thousands, while books which enshrined the systems of men in better ecclesiastical or academic standing as competent theologians and philosophers often gathered dust on the booksellers' shelves.

Lest we be thought too emphatic in our estimate of the value of the life work of Dr. Fiske as he has dealt with the ultimate problems of life, let it be recalled that Dr. Washington Gladden, addressing the students of Williams College shortly after the publication of Mr. Fiske's *Through Nature to God*, said that the book came nearer to furnishing a demonstration of the existence of a conscious God than any argument he had ever found in the writings of professional theologians; and cool, critical Marcus Dods, professor of New Testament theology, Edinburgh, after reading Dr. Fiske's *Through Nature to God*, in reviewing it for the *British Weekly*, said that he would heartily recommend the book "did he not feel it an impertinence to recommend a volume which is as sure to enter general human knowledge as the writings of Darwin or Plato."

The Field of Religious Journalism

The current issue of the *Forum* has a comparison of conditions of religious journalism in England with those of the United States. The article is written by Mr. H. W. Horwill, an Englishman who not long ago came to this country, has become one of the editors of the *Forum* and is achieving success as a journalist. He thinks there are indications of a new awakening to the opportunities of religious journalism in America, and that it is going through a transition period which already has been passed in England, and he thinks the problems and conditions are nearly identical in both countries. We have lately had extended conversations with several editors of religious journals in England, and we are confident that they would not agree with Mr. Horwill either that the transition period has passed with them or that the conditions are identical with those in this country. In our opinion, the secular press of England has not yet assumed to-

occupy the field of the religious journal to the extent that it has in America, but that it will do so and will effect important changes in religious newspapers. We think, also, that the loyalty of English Christians to traditional habits, the antagonism between the Free Churches and the Established Church, and the narrow territorial limits which the newspaper has to reach in Great Britain are a few among many things which make essential differences between the problems and conditions of religious journalism in the two countries.

The discussion of these problems would require more space than an editorial allows; but Mr. Horwill's conclusions from his study are of interest to all readers of religious journals. He is confident that there is a permanent field for the religious press, and that the secular press cannot take its place. There are good grounds for such confidence. Christian people want news of what is going on in the religious world. Christian conventions and assemblies occupy as large a place in public affairs as political gatherings. They discuss topics of as great importance and with as much wisdom, and what is of interest on platforms is of interest to newspapers. And these discussions can be presented satisfactorily to Christian readers only by those who can discuss the same subjects from the Christian point of view. The religious significance of education, politics, social life and of all movements which help or hinder the spread of Christian truth and life throughout the world is of the deepest interest to those who actively seek to extend Christianity, and they want these movements sympathetically reported and interpreted. It will be a long time yet before the secular newspaper, which aims to mirror all the world's life, will so interpret the Christian life as to satisfy Christian readers.

But the religious newspaper which narrows its field to one denomination, which devotes its space to items of news of only local value, to discussions of ecclesiastical and theological questions of denominational interest merely, to controversies with other denominations and labored articles on abstract religious themes, has had its day. It has no future. And the paper which is controlled either officially or privately by a party in a denomination for its own advancement has no present. Acrid, arrogant, divisive, it should have had no past. In these days the religious paper which exists only for its denomination, like the denomination which exists for itself, has no mission. The future of Congregational churches as a body will depend on their interest in all that concerns the kingdom of God, and their sympathetic co-operation with all those of every name who are in that kingdom and strive for its perfection. Their newspapers should keep them informed of all movements and tendencies toward this end, should interpret these movements with confidence that God is guiding them, and should inspire confidence that his wisdom, power and love are infinite. The religious newspaper should aim to help each local church, each pastor and each member to realize the importance of his place in his own time for serving the whole world in Christ's name, and should strive to win all who read it into

that service. It should be at home in the realms of civic life, of schools and literature and social assemblies and homes, and in the closet where the believer holds converse with his God and Saviour. It should find reasons in all these why men should have faith in God and mankind, and it should make men more intelligent and more willing and glad to live worthily and more sure of life eternal.

There are realms where the religious paper does not seek to enter, but which are legitimate for the secular press. There are realms which the secular press cannot enter without changing its character, but where the religious paper is at home. We believe that its field is larger, its work more difficult, its need more imperative and its opportunity more inspiring than at any other time during its existence of now almost a century. Religion never before held so large a place in men's minds in this country as now, never before was the confessed inspiration of so many noble lives or so many organizations for bringing the human race to glory in the presence of God. Religious newspapers which are conscious of this and exult in it, and are in sympathetic touch with those who have Christ's spirit and do his work will prosper. People will not take a paper which they do not want because it is published in the name of their church; but if it tells them what they want to know, in a spirit which is human and Christian, they will take it because they want it. They will not insist that it shall represent all their opinions. They will not expect it to cover all the field in which they are interested. They will not object to its including some things in which they are not all interested. They will recognize that its spirit and aim are one with theirs and are supreme.

To Summer Vacationists

As the heated term advances many people are finding their way into the hills and valleys and along the shores in search of rest and recreation. Most of them have church connections at home and are reasonably faithful to them. Some are active in religious work. The question naturally arises as to their church relations or duties, if any, while taking their summer rest. Shall the rest extend to the church and related matters? Do not those who at home are faithful, perhaps even burdened with church responsibilities, need rest from these as well? And yet the cause of Christ is as needy here among the rock-ribbed hills and beside the sea as anywhere. It may make the greatest difference, and probably will, whether during your summer stay you let it be known unmistakably that you are upon the Lord's side, or whether you are numbered among the indifferent.

In some of these summer resorts pastors have the pleasant duty of welcoming many visitors; while others count themselves fortunate if the influx of strangers is equal to the number of those kept at home to attend to the wants of their guests. At all events, it is certain that your presence at the Lord's house will be helpful; and if at the little gathering at the midweek meeting a new voice is

heard in Christian greeting, it will often be an event in the experience of the faithful few. Show your colors, dear friends; let it be known where you stand. The cause is probably far needier where you are summering than at your home. And if you are able to do something substantial for the country church, such as to make its place of worship more attractive, that, too, will be thoroughly appreciated.

Through the Body to the Soul

The law of kindness is the law of God. His kindness is not limited by the character of those he would benefit. He gives sunshine and rain to the good and the wicked. Jesus, who said his works were not his but his Father's, did not ask about the history or character of sufferers who came in his way. Great multitudes brought lame and blind and maimed and dumb and cast them at his feet. He healed them all. So many came to him sometimes that it was said that the whole city was at the door. He fed the hungry simply because he was sorry for them. When his disciples would have sent the multitude away he said nothing about their character or motives, but, "I have compassion on the multitude, because they have now been with me three days, and have nothing to eat; and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far."

Jesus Christ ministered to the bodies of men, and taught that such service was religion, was pleasing to the Father. There is a revival of philanthropy in our time, which seeks to prevent and relieve sickness, to take children out of unwholesome surroundings, to provide hospitals for the suffering, food for the needy, homes for the aged. A floating hospital takes sick babies and their mothers down the harbor. Cottages in the country give rest to tired workers during these heated days of summer. Nurses volunteer to accompany armies and succor the wounded. Clean homes are built in place of unwholesome tenements. And these deeds are symptoms of a real revival of religion. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Jesus sought to heal the soul through the body. His compassion was for the whole man. When the multitudes whom he had fed followed him, he tried to persuade them to labor for the food that endureth to everlasting life. He was disappointed because they cared so much for the body's needs and so little for the needs of the soul. He could not persuade them that the life is more than food and the body than clothing. But his disappointment was temporary. He would never have transformed mankind by his teaching if he had only preached righteousness. By what he did for men's bodies in his own time, he revealed the Father and found a way to men's souls in all times.

In his ministry to physical needs Jesus has set an example for all his followers. He called those righteous who fed the hungry, clothed the naked, were hospitable to strangers, visited the sick and the prisoners. He called those wicked who neglected to do these things; and he pro-

nounced judgment for eternity on both classes according to their deeds.

We need not fear lest we should over-emphasize what is called the practical side of religion. The true friends of mankind who minister to their temporal needs will become the most practical reformers of society and will seek with greatest earnestness and wisdom their highest welfare. If this generation is most interested in the philanthropic side of religion, its work will bear fruit in the next generation in higher ideas of God and nobler worship of him.

In Brief

The first prize in hymnology was won by Miss Mary Alice Tenney of Roxbury, not Cambridge, as was stated last week.

"A concatenation of consecutive nonentical identities" is Dr. J. J. Lafferty's description of Mrs. Eddy's last message to her faithful, deluded followers.

Rev. James B. Rodgers, the pioneer Presbyterian missionary in the Philippines, says that the very size of the Roman Catholic misrepresentations of Protestantism are the destruction of the lies. 'Twill be so also with the misrepresentations respecting American political intentions.

The sort of themes which win masters' degrees nowadays may be inferred from a title just fallen under our eye, which was chosen by a University of Virginia student. He wrote on Indicative Apodotes with Subjunctive Protases in the Unreal Conditional Sentences of Livy and Tacitus.

Mormon missionaries entered Terre Haute, Ind., the other day, and were invited, before they began their labors, to appear before the Ministers' Association and answer satisfactorily certain pointed questions. Of the outcome we are not informed, but the method adopted by the local clergy is suggestive.

The *Religious Herald* of Richmond, Va., supports the movement being made to strike out the word "Christian" from the section of the Virginia Constitution which commits the state to indorsement of the Christian faith. It is contended by those who so believe that a constitution so worded violates the principles of tolerance.

The character of a true teacher's power was well suggested by the tribute of a former pupil to Professor Churchill at the Phillips Academy exercises recently: "I never went out from his presence without feeling that I was more of a man than before, that this was more of a world, and that I had some part in the world's work."

John Eliot, apostle to the Indians, founded what is now the town of Natick 250 years ago, and the citizens of that place improved the opportunity to make Fourth of July a day for reconsideration of Eliot's great character and service. The address on The Duty Massachusetts Owes to the Memory of John Eliot was given by a Roman Catholic, an ex-member of Congress from Boston. The world moves.

A Vermont church has been named in a late will as beneficiary to the sum of \$600. This simple condition is imposed: The minister shall receive interest thereon, if "holding substantially the historic faith of said church and of other evangelical churches as to fundamental theology, always barring the new theology." We wonder if the incumbent of

this pastorate receives with regularity his stipend from this source.

Dr. D. K. Pearson's comment as he read of the bequest of the Rogers millions to the Metropolitan Museum of Fine Arts, New York city and the threatened litigation, was that the man had revealed his ignorance of the best way to use a fortune. Having already given away \$3,000,000, and having seen the money do just what he wanted it to do, Dr. Pearson's testimony may be considered expert, and expert testimony counts.

Proposing a toast to the President of the United States, Dr. Joseph Parker at the Fourth of July banquet in London said, "It is now well recognized that no other nation can sustain the relation to Great Britain which the United States now holds; and, fortunately for the world, Great Britain and the United States now hold the world's peace in the hollow of their hands." They cannot preserve peace if Germany or Russia seek war, can they?

The news of great disasters seldom conveys much of the real sorrow and loss that come in their train. The tidings of the death of more than seventy miners in a colliery in Wales a few weeks ago was briefly telegraphed to this country. One item not mentioned was that a little Welsh Congregational church lost by death in that accident its four deacons, its Sunday school superintendent, leader of the choir and the president of the Christian Endeavor Society.

Dr. John Hunter is to leave Glasgow and go to King's Weigh House Chapel, London. He has long been a power in Glasgow as pastor of Trinity Congregational Church. He is a strong, outspoken preacher, liberal in his theology, evangelistic in spirit. We believe he will become a leading—perhaps the leading Congregational minister in the metropolis. Weigh House Chapel is on Duke Street, near Oxford Street, and about two miles west of Dr. Parker's City Temple.

Rev. Dr. D. W. Learned of Kyoto, Japan, writes to the *Springfield Republican*, taking issue with an article quoted by it from a Japanese journal, in which the congress of missionaries in Tokyo, early in the year, was described as a failure, owing to the sectarian spirit which developed. He says that no statement could be farther from the truth. The writer of the article quoted is known to Dr. Learned as one who was not present at the conference, and who was disappointed because an ax he had to grind was not ground by the conference.

Some English ministers still value degrees conferred by so-called American universities for a monetary consideration. Recently one of these favored men announced to the principal of a theological seminary in England that he had received the degree of D. D. "Was it honorary, or given for special work you have done?" said the principal. "Neither," answered the "Doctor." "It was post-graduate." "What do you mean by that?" The answer, given with simple sincerity, was: "It was sent to me by post."

One of the most admirable devices for aiding suffering humanity which we have heard of is the plan, now in operation, devised by Mr. John D. Arbuckle of New York, who has a fleet of vessels of various sorts engaged in providing comfortable night lodgings for people who are content to find shelter, food and amusement on shipboard from 6 P. M. to 6 A. M. Staterooms are rented as rooms would be at a hotel. The vessels leave the heated and crowded city, steam out to sea, where the night is spent, and return the passengers to their work the next morning cool and refreshed.

The new Bishop of London, Winnington

Ingram, announces that he intends to put a deal of work done by his predecessors on the suffragan bishops, who will be courts of the first instance and be the final court of appeal. Evidently he does not intend to die prematurely, as did Mandell Creighton. He also announces that "without unduly hurrying, and without yielding to interference from men, or even from women," he will proceed to regulate ceremonial in the diocese. His reference to women shows that he knows where the tap root of the ritualistic movement draws most of its nourishment.

The lectures of Professor James of Harvard in Edinburgh, just completed, have been discussed at length in Scottish papers. The correspondent of the *British Weekly* says:

A classroom, which must be seated for about 500, is packed to the ceiling every Monday and Thursday at twelve with a most alert and attentive audience. I have listened to many Gifford lecturers here and in Glasgow and have read most of them; but not one of them—except Wallace at certain moments, and there the likeness drops—approaches Professor James in the passion and immediateness of his assault upon his hearers. I am quite convinced that these lectures will come as a check and amazement to many who are hostile or indifferent to the religious view, and will give a new lift and inspiration to many toilers.

Current Thought

AS OTHERS SEE US

America has superseded our agriculture, beaten our coal output, left us far behind in production of iron and steel and has passed us at last in the total volume of exports. She has only commenced her final onslaught on our carrying trade, and with these beginnings we may wonder if such things are done in the green tree what will be done in the dry.—*London Telegraph*.

JOSEPH COOK

He spoke on about all subjects of daily interest as a prelude to his one great subject of science and religion, in which the science which would not blend with dogma was made to appear as a much-used-up belligerent. He was a man of ponderous build, massive head, with the shock and beard of a prophet, powerful voice, nervous temperament and a capacity for florid and striking rhetoric which impressed the average hearer deeply—withal, one well calculated to appear as a mighty man of God sent to champion the orthodox church in a troubled hour. For he also spoke invariably as one having authority and not as the scribes. Dogmatism was an inseparable quality and entered into every utterance, where all fine shadings demanded by exact truth often fell a woful sacrifice to the requirements of rhetorical effect. This weakness gained for him the popular hold, which he won for the time being, but lost for him the deference of scholars. But in the height of his success the American lecture platform never held a light of more commanding power.—*Springfield Republican*.

The men who first upheld him, but who had to drop him for his intolerance—the men whom he began by praising and ended by flaying or doubting . . . wrought results where he only sowed rhetoric. They strengthened institutions by working in and with them. He mistook himself for an institution, and suffered the mortification of failure. . . . He would have made a strong professor for trustees, and the faculty could have trained him. He could have been a pulpit power in a pastorate, for elders and deacons would have harnessed and groomed him, and contact with loving hearts, instead of applauding and evanescent audiences, would have sweetened him. But that was not to be—and the rest is silence.—*Brooklyn Eagle*.

China's Future

By Rev. Dr. D. Z. Sheffield

The question, What of the political future of China? is being asked today with the same elements of uncertainty and anxiety as to the answer that existed a year ago. Forces of disintegration and of conservation are actively operative. The field is so vast, the forces so various and imponderable, and the results so antagonistic in many of their manifestations, that it is not strange that men with lifelong acquaintance with China differ widely as to what is to be the outcome of present conditions with their unique succession of events. Is the old order of Chinese government crumbling into ruins, not again to appear in its unity, but only as broken sections are attached to stronger governments, to take on a new type of civilization? Or is this wide ferment a process of social and political clarification, by means of which the institutions of China are to be finally renovated, and the national life to continue under an improved order of government and society?

If the spirit of Christian altruism can be allowed to operate in some moderate measure in the counsels of Western nations, inspiring the leaders in such counsels with the conviction that the interests of other nations are best conserved by seeking to promote the highest good of China, then there is a large hope that the national life of China will be continued, and the people, influenced by new thoughts from contact with Western civilization, will enter upon an advanced stage of political and social progress.

The blind movement of last year was directed not more against innovations at the hands of foreigners than against innovations at the hands of Chinese, who were the first to feel the new impulses from the outside world, and to begin the work of communicating them to their countrymen. The savage attack upon everything foreign was a rough and expensive educational experience for all classes and conditions, the lessons of which will be gathered up and applied in the years of the future. It is a significant fact that the Empress Dowager—still in the seat of power—who less than a year ago jeopardized the stability of the empire in attempting to sweep out of China with a besom of wrath every vestige of foreign thought, now directs the governors of provinces and other high officials to send to the court recommendations as to lines of reform that it is thought necessary to enter upon to give stability to government and prosperity to the people! This means that the great currents of Western civilization are now powerfully felt in China, and China must change, is now changing, and will continue to change with increasing momentum in the years for the immediate future.

It would be as easy to exclude the atmosphere of the outside world from all influence upon the atmosphere of China as to exclude outside civilizations from influence upon the civilization of this nation. China may continue to dream of the past, but her waking thoughts will be more and more engaged with the problems of the present that are being pressed upon her by the restless energy of Western thought and enterprise. The prob-

lem is not how to make China move, but how to help her to move along wise lines to beneficent ends.

Petitions are now being sent by various classes of Chinese in Peking—officials, gentry, merchants—urging the imperial court to return at the earliest possible date, that general order may be restored and the serious work of reconstruction in government be commenced. There is no doubt that both the empress dowager and the emperor are anxious to return, but foreign power is dominant in Peking and largely throughout the province. The number of European soldiers in the city must be reduced, those remaining put under closer discipline and local government committed to the hands of Chinese officials before the court will dare to return to the capital.

The military occupation of the province throughout the past eight months ought to have had as its aim the restoration of order among the people, but this aim has too often been forgotten in the "expeditions" that have scoured the country in many directions, breaking down government and making the way easy for remnants of Boxers and local ruffians to commit every manner of excess upon the defenseless people. Chinese officials are not urging that foreign officials be immediately withdrawn, but that they cease to act on independent lines. Chinese local government has no adequate power behind it to enforce its demands. If foreign soldiers would give assistance to Chinese officers in their efforts at government, real and rapid progress would be made in restoring order among the people. There must be punishment inflicted upon ringleaders in wickedness for the sake of general order.

The cry in the United States for no more taking of life in China springs from a humane sentiment without full knowledge of conditions. The best foreign friends of China, who know the spirit of the people, desire that men prominent in crime should be deprived of their liberty to commit further outrages, to the end that worthy people may live in peace and security. Murders are being reported in many directions at the hands of outlaws, and roots of bitterness are still being planted that will disturb society for many years to come.

The events of last year have produced a more serious derangement in Chinese social life than I at first apprehended would be the case. The evils of heathen society are hydra-headed, and this convulsion has reared each head into malignant activity. Cruel wrongs have been inflicted upon foreigners and Chinese related to them. In turn, severe punishment has come upon many of the leaders in the national crime, and through the fierce engine of war the innocent have suffered with the guilty. Native Christians will be restrained in large measure by their religious convictions from requiting private vengeance upon their persecutors, but large numbers of the people who are not influenced by Christian motives have suffered at the hands of neighbors and men well known to them, and they will not rest satisfied until they

have exacted "an eye for an eye, and a tooth for a tooth." The danger for the near future lies in a lawless condition of society, and the remedy is in just government that follows up law-breakers and does not rest until their power to injure is ended by adequate punishment.

Increasing Our Church Membership

By TEUNIS S. HAMLIN, D. D., WASHINGTON, D. C.

Prominent among the ideals held forth for the opening of the new century is a large increase in the roll of church members. Is this a proper object of endeavor? Should pastors, evangelists, church officers and Christian workers generally aim at this?

There seems little doubt that such a distinct purpose is dangerous and positively wrong. This will best appear by considering its probable effect upon an individual church. Its roll of members can be increased in two ways—by dismissals from other churches, and by confessions of Christ.

As to the first, the kingdom of God is not advanced by the mere transfer of people from one church to another. No doubt there are exceptional cases where the cause in a town or city is strengthened by the strengthening of some particular parish, which is thus enabled to become a great center of influence. But such cases are so rare as to scarcely merit attention. The kingdom is advanced, however, by inducing Christian people who, in consequence of removal and a new home, have neglected to form new church relations, to do just that simple thing. The number is large in every city of those that are thus drifting and in that process lapsing. They may hold their faith and keep somewhat fresh their Christian experience, but their usefulness is seriously impaired, if not altogether sacrificed. To enlarge our roll by bringing such persons into our fellowship is entirely legitimate.

But beyond this there is much cold-blooded proselyting, which has no purer motive than to glorify our denomination or to enlarge our individual church. It must be confessed that there is a lower tone of professional honor among clergymen in this matter than among physicians and lawyers, only the scandalously disreputable among whom would take away each other's patients or clients. Yet some ministers do not hesitate to say to the young, "You should be in our church, we have such fine music, such congenial companions of your own age, such an interesting Sunday school, such a live society of Christian Endeavor." And to older persons it is plainly intimated that they are in a church of doubtful regularity, that they should be sure of having the right succession of the clergy, or the unquestionable form of the sacraments, or the organization that can show New Testament authority that is indisputable. One minister says, "You came from the city where I was once a pastor, you should be in my church here." Another says, "We are of the same college, why do not you worship with us?" And another will go so far as to insinuate doubts of the soundness in the faith of his neighbor as a reason for some parishioner's

change of church relations. This is not a fancy sketch, but sober and quite too common fact, and it needs no comment.

But if growth in numbers by such methods is reprehensible, what of growth by confessions of faith? Certainly there need be no qualification here. It would seem so at first glance. One reads of a church that within a year has added ten or twenty per cent. to its number by confessions of faith, and the first impulse is to feel that here is a clear gain for the kingdom of Christ. It may be so, or it may not. If these have been "added to the Lord" [Acts 5: 14], then all is well; if to the church only, then far from well.

Of course human wisdom and prudence are incapable of making it certain that none come into the church who are not sincere disciples of the Christ. The Lord contemplated a mixed visible church; he spoke of wheat and tares, of good fish and worthless; but this not as a matter of intention, or of indifference, but as inevitable, despite all possible caution. He himself used great caution in making disciples, bluntly discouraging such as were coming to him under a misapprehension, and telling them most plainly of what they must expect [Matt. 8: 19, 20; Luke 9: 61, 62; Acts 9: 15, 16]. They must be prepared to be baptized with his baptism of suffering, and to drink his cup of bitter sorrow; that is, they must recognize discipleship as discipline as well as salvation—the former as an integral part of the latter.

Now the work of the ministry and of all Christians is to bring men to Christ, to induce them to trust and love and serve him. But we must be ever on our guard not to confound this with bringing them into the church. The latter may and should follow the former, but the two things are never identical.

To have as our aim the increase of church membership, even by confessions of faith, is to put a premium on superficial dealing with men, and at the same time to blind our own eyes to the unworthiness of our motives. This leads to methods that are, to say the least, of very doubtful propriety. People are asked to rise in a meeting, or to lift their hands, as signifying their desire to be saved, or to sign a card expressing such desire, and they are then counted as "converts." The quick emotions of children in Sunday school are stirred to tears, and promises are elicited which are interpreted to be intelligent committal to Christ. In city missions such expressions are gained from men and women fresh from lives of vice and even crime, and upon one impulsive word of promise they are reckoned as Christians and so reported. Of course all such methods are mechanical and tend almost irresistibly to superficiality.

It is not alleged that genuineness is impossible in such cases. Many instances can be given when after life has abundantly demonstrated a true experience. But it must be conceded that such instances are exceptional, as such methods are without warrant in the New Testament or in the philosophy of the human mind and heart and will.

It is said in defense that many people, well informed about the Christian facts and actually trusting Christ in secret, need only an act of decision and that

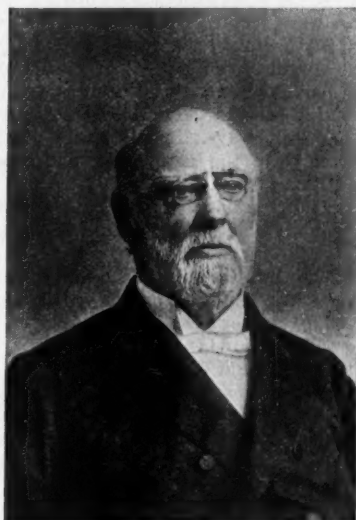
whatever method will bring them to such decision is legitimate. Much can be said for that position provided the quality of the decision is properly guarded. But decision lies in the intellect and the will, not in the emotions. Everywhere except in religion this is recognized. We take the utmost pains to have our decisions as to business made in our calmest moments, when judgment is uninfluenced by passion or desire. Certainly the decision that carries eternal issues should be not less deliberate.

Ministers and all Christians, therefore, need to safeguard themselves against the temptation to have it as a distinct aim to swell the roll of church members. If this result comes in the line of faithful, careful Christian service, it is of course to be thankfully welcomed. As a primary purpose, however, it is misleading and wrong. It means unworthy ambition, unfraternal rivalry and, almost inevitably, unchristlike dealing with men. It tends to confound church membership with Christian experience, and to induce men to base their immortal hopes upon the former. It secures the retention on church rolls of many names not rightly there—sometimes of the dead and of those long removed, and whose residence, as well as whose manner of life, is entirely unknown. This aim, therefore, should be everywhere replaced by the single aim of bringing men to Christ as his penitent, humble and trustful disciples.

Ex-President Fisk of Chicago

After a protracted illness, Rev. F. W. Fisk, D. D., LL. D., entered into rest Thursday morning, July 4. He was born in Hopkinton, N. H., Feb. 16, 1820, worked his way through Phillips Academy, Andover, and graduated at Yale College, the first scholar in the class of 1849. Ex-President Dwight was a member of that class. While a tutor at Yale, he studied theology under Drs. Taylor, Goodrich and Fitch, then heard the lectures of Professor Park at Andover, and, declining calls to settle as pastor of important churches East, came West as professor of rhetoric and English literature in the then youthful college at Beloit, whence in 1858 he was transferred to the chair of sacred rhetoric in the Chicago Theological Seminary, an institution with which he was identified till the day of his death. His enthusiasm made him eminent as a teacher. He loved the seminary as a father loves a child, and by his devotion to its interests contributed as much as any member of the faculty to its success. He gathered the money with which to erect the noble building which bears his name, for the chair which he occupied, for the general fund also, and shrank from no hardship which the welfare of the seminary or of its students seemed to demand. In its growth and usefulness he found abundant reward for his labors. Those who were present last year at the banquet given him during the anniversary exercises of the seminary will recall the tender feeling with which he spoke of his abiding joy in having been permitted to have some part in preparing 1,500 young men to go forth into all the world as heralds of the gospel of Christ.

A charter member of Union Park Church, he shared with his associates, Professors Haven and Bartlett, for three or four years the duties of its pulpit and its parish. He was popular as a preacher, and till past seventy was in demand as stated supply, when vacant, of such pulpits as those of the First and Second Presbyterian Churches of Chicago. Until he had reached fourscore he enjoyed vigorous health. His commanding presence, his dignified yet kindly bearing, combined with a seemingly inexhaustible capacity for friendship to draw men to him and to increase his usefulness. His faith was as simple as that of a child, yet rested on foundations which could not be moved. Severely as it was tested during the last year of his life, it remained firm and clear to the end. His friends are thankful that he suffered little pain during his illness, and that he passed away at last



as in a sleep. Two children, a son and a daughter, and a widow survive him. The funeral services were held in the parlors of Fisk Hall, Friday afternoon, and were conducted by Dr. Noble, assisted by Drs. Savage, Simeon Gilbert and E. F. Williams. The burial was on Saturday at Lake Geneva, where President and Mrs. Fisk have long had a summer home. No man could be missed more in our Congregational circles than he. It was his principle to attend the Ministers' Meeting, the association, local and state councils, no matter how much it cost in time or money, the club and the sessions of any committee on which he might be asked to serve. The governing principle of his life was duty, discharged in a spirit of loyalty to Christ. Not till after he had completed his eightieth year, and his health began to break, was he absent from a morning or evening service at church, and at the midweek prayer meeting he was as constant in his attendance as the pastor who led it. It is the review of such a life as a whole which makes its greatness apparent, and makes it clear that he who led it deserves the lasting gratitude of those whom he helped to train for the ministry and of the still greater number who knew him as friend and neighbor. His volume on preaching has passed through several editions and is still in demand. Several of his recent courses of lectures are of great value and may yet be published. FRANKLIN.

The Palmer Name

By Mabel Nelson Thurston

CHAPTER II.

The funeral was over and Naomi was alone in the empty house. Will Sabin's mother had taken Hetty home to supper. Hetty had come and told her sister, ashamed and yet, as always, shrinking helplessly from any pain that she could avoid.

"I didn't think you'd mind, Naomi," she said. "It's different with you—you don't feel things the way I do. And Will will bring me home after dark."

So Naomi had gone back alone. She went straight to her room first to fold away the black veil and shawl. To this woman, whose joys and sorrows were such secret things, these noisy black trappings were strangely perplexing. It was as if she could not realize her soul under such disguise. To slip out of them and into her brown afternoon print was the first step back to the well-loved serenity of her daily ways. It was easier after that to go to the sitting-room and face the stillness there.

Some of the neighbors had staid behind to open the windows and restore the room to its familiar order, so there was nothing to do; but Naomi's eyes missed something. She hunted anxiously till she found her father's chair, which some one had hidden behind the best room door.

"I dunno what anybody meant by putting that out of sight," she said, dragging it to its place. "I guess we ain't going to forget him. 'Tain't everybody's father that leaves them such a name as we've got."

She pulled the chair into the light so that the sunshine fell warmly across the red calico cushions, and something of homelikeness and cheer stole into the empty room. After all, Naomi Palmer, passionately clinging to the one thing that her father's life had given her, had lost little. There were—the pity of it!—no tender words and beautiful, homely, daily deeds to shine in her memory, interpreting a love which, however quiet, had made its great presence felt. But there was a clean name honored of all who had known it, and that was hers forever. So she shut the door on the silent place once set in order for love, and welcomed pride instead, and called herself rich.

It was a strange afternoon. Naomi wandered about, unable to settle to anything. Finally she went out into the kitchen and, taking some of the stiff, dry clothes from the basket, began sprinkling them. Mrs. Barker had wanted to carry them home and iron them, but Naomi had refused. Now, as she lifted the pieces, the sweetness of sun and wind clung about them, and the familiar touch and scent were full of healing to her soul. She lifted out certain things—a blue checked shirt on top and began sprinkling them.

"I'll just do these this afternoon," she said. "The fire's real good—'twon't take the irons long to heat."

She got out the ironing-board and clotheshorse and then changed her dress for a morning one. She was restless until she could begin her task, but, once at work, a deep content stole over her.

When she had ironed a couple of pieces she stopped and looked at the clock. It was five then; that meant more than two hours of long June daylight. She set back her iron and began rapidly sprinkling more of the clothes.

"I can do every single stitch except the starched things," she said, tight, damp rolls piling up under her hands. "I dunno's there's any reason why I should be miserable when I can be happy."

At eight o'clock Hetty came home. She stared in amazement when she saw the clotheshorse with its freshly ironed clothes.

"Why, Naomi Palmer!" she exclaimed, "you haven't been doing that—*today!*"

"I dunno's there's anything so dreadful in doing good, honest work any day," Naomi returned, steadily.

Hetty's pretty childish eyes were full of dismay.

"But what would people say?" she cried.

"They ain't got any call to say anything that I can see," Naomi replied, sternly. "It's us that have got to bear things, and I dunno's it's anybody's business if we do it in our own way." Then she looked up at the pretty irresponsible figure in the strange black and her voice softened. "Don't you be worrying, Hetty," she said, tenderly, "folks ain't going to blame you for anything, that's certain."

Hetty gave a long sigh and slipped down on the floor beside her sister. For a few minutes she was silent, absently tracing the figure of Naomi's dress; then she began in a timid little voice:

"Naomi?"

"What say?"

"Will was—was talking to me as we came home."

Naomi waited patiently.

"He thought we—we might as well be married this summer."

Naomi started and looked down at her quickly. She had not thought of that—so soon; but even as the thought came to her it took its place among the assured things. She glanced about the room, her breath coming quickly. Will was a nice fellow—she had liked him always from the time that he had made mud pies with Hetty out under the old walnut. But Will there—shocking the quiet peace of her home with his loud, cheery voice and unwonted masculine ways—Will going in and out of her father's room—

"I—I'll have to get used to it, Hetty," she pleaded, anxiously.

Hetty drew back her hand and, sitting up straight, began to talk fast.

"You see I ain't made like you, Naomi—I don't like things still and solemn and never changing, the way you do. Before—before Will began to go with me there were lots and lots of times that I just hated this old house, where nothing had ever changed since I can remember, and where, if things ever did wear out—and they almost never did—the new things were always just as much like the old as father could get. I made up my mind

then that when I grew up and got married I was going to have things fresh and new and stylish. And now there's that five hundred dollars that comes to me and I s'pose you'll think it's awful, but I'm just going to take it and fix up my house the way I want to. I've got a right to do what I please with my own money. Will says it seems kind of extravagant to spend so much on furniture, but I'm not going to spend it all at once—I'm not *foolish!* We're going to use the east wing for a year or two, but after that we'll build. I shall save part of my money to buy the new things we shall want then. I didn't think of getting married before Thanksgiving, but it won't take me long to get ready, and as Will says, what's the use of waiting? I know it will be lonesome for you at first, but you'll have some one to stay nights and I'll be running in every day or two, and after all it would be just as lonesome at Thanksgiving, if I waited till then."

She stopped a moment, breathless. Through the dusk that had sifted into the room Naomi leaned down, trying to search her face. Her voice was pitiful in its distress.

"Hetty, you don't mean—why you and Will are coming here—I always supposed that you were coming here!"

Hetty sprang up nervously; she was too sweet-tempered to be impatient, but Naomi was hard to answer. Her voice was full of injury.

"Why Naomi—don't you see? We couldn't. I never could live all my life in this old place—don't you see I couldn't? I didn't think you'd go and make it hard for me, Naomi! Do you suppose it's *easy* for me to leave you?"

Naomi sat very still. Hetty stood it as long as she could, but the silence seemed to be heaping upon her—smothering her. She ran to the door and stood looking out into the fragrant summer night. In a moment she had forgotten Naomi entirely and stood there wrapped in dreams. She started when Naomi's hand fell softly upon her shoulder, and Naomi's voice, steady once more, spoke beside her. If there was anything said beside the words, Hetty's ear was not fine enough to hear it.

"I see it now Hetty—you'll have to go, of course. I hadn't ever thought it over rightly before."

Hetty turned and threw her arms about Naomi's neck.

"I knew you would see it in the right light as soon as you thought about it," she said. "And you won't be lonesome, will you, Naomi—with me running in all the while?"

"No," Naomi answered, steadily, "I won't be lonesome."

She sat down patiently then and listened to all Hetty's happy, thoughtless chatter, but when the long evening was over and she was in her room alone, she made no motion towards rest. Instead she drew her little stiff rocking-chair to the window and sat down to think it all out—all her life, past and future. She thought of herself, a grave, lonely, un-

mothered child; of the strangeness and hurt of the new mother walking with ignorant feet through the sacred places of her heart; of the house suddenly darkened, as it had been once before back in her childhood; of the strange ecstasy that shook her when that tiny helpless bit of human life was put into her arms and she knew that she had some one to love at last; of the radiance of Hetty's baby days and the joy of her girlhood; of the love that she had poured out on her and all that she had done and dared to give the little sister—things that she had missed; of the night when Hetty, laughing and shy and bewilderingly lovely, told her about Will. Gradually, as she gathered up her memories, a strange change came over her. After all, why should she be lonely? Were not all these things hers forever? She looked on into her future, and it was full of peace—long, quiet, happy days in the paths that had grown so dear to her, where she could dally as she pleased over dainty tasks set in the radiance of deep skies and sweet summer winds—where she could keep with jealous care the great treasures of her life—her love for her sister and the honor of the Palmer name.

She pushed open her blind and looked out over the dim, still night. A passionate thanksgiving surged through her heart, and she lifted her face to the skies.

"Lord, there's lots of things left," she cried.

[To be continued.]

The Switzers and Their Ways of Life

REMINDERS OF NEW ENGLAND AT MANY POINTS

BY PROF. EDWARD S. PARSONS, COLORADO COLLEGE

One of the most striking characteristics of the Swiss people is simplicity. This trait discloses itself in their tastes, their home life, public assemblies, government, religious observances, in everything fashioned by their spirit. While living among them one finds it hard to realize that Italy, with its sensuousness, its love of color and form, is just behind the mountains. Here is a very different people from those who inhabit the "woman-country" of the poets. One finds himself continually asking, Why this difference? Is it that in their mountain home the Swiss have caught and made a part of themselves the spirit of the majestic peaks, of the solemn stretches of unbroken snow, of the placidity of the blue lakes? Undoubtedly this is so, but there are other reasons.

Geneva has been one of the world's schoolmasters, and one does not need to live long in a Protestant canton of Switzerland to discover that the lessons set for the world were carefully conned at home. Calvinism was not a theological doctrine only; it was also an art doctrine. It regulated taste, banishing the sensuous and introducing an almost cruel severity into art forms.

In this ancient city of Lausanne there is a cathedral with foundations a thousand years old. It was once adorned with frescoes and images and was brilliant

with the gorgeous ceremonies of the Romish Church. Now the massive building is bare of ornament; the exquisitely carved oak stalls are pushed back into a dark aisle; the images and shrines and stained glass are gone; and the services—for the winter, at least—are held in a little corner room which will probably seat 150 people, who take part in an order of worship, the plainness of which could hardly be rivaled by the New England meeting house of 150 years ago.

Such a comparison with New England is natural, even involuntary. No one brought up in the midst of New England influences can visit one of the Swiss churches without feeling, in a measure, at home, in spite of the strange language. Genevan Calvinism built the cheerless church of early New England and shaped its worship. And the same system of doctrine produced similar results here, and did the work so effectively that there is as yet no sign of a reaction like that which has transformed the life of our own Calvinistic churches at home.

What has just been said was brought to my mind by a recent visit to one of the free churches of Lausanne, the Chapelle de Martheray. This is one of three chapels in the city, under one organization, served by four pastors who preach in rotation before the different congregations—the same system, by the way, which prevails in the state churches, from which the free churches are entirely separate.

The chapel is in a building occupied on the ground floor by stores. At the head of the first flight of stairs the visitor enters into the ante-room, and then the main audience-room itself. This is long, high, and rather narrow, with a gallery at the back and on the two sides. The seating capacity is perhaps five hundred and the room is generally well filled. The pulpit at the north end is high and is shut in by old-fashioned doors; behind and around the pulpit is the only ornamentation in the room—a painted representation of tabernacle curtains, above which are several texts of Scripture. The floor of the room has no carpet and the wooden benches are of the plainest description, unpainted and uncushioned. The women occupy the seats in the center and the west aisle and gallery, and the men those in the east aisle and gallery.

The order of service is as unadorned as the audience-room. It was opened by one of the church officials, a layman, who read a few introductory sentences of worship and announced a canticle, which was sung with vigor by the congregation, seated, and led by a chorus choir occupying the gallery opposite the minister. Then prayer was offered, the whole congregation standing; the Thirty-fourth Psalm was read and one notice given out. Then the layman yielded his place to the preacher of the day, who announced another canticle, which was followed by prayers. Then the sermon began. It was suggested by Matt. 8: 17, and was on the relation of the church to socialism, a subject much discussed in this progressive little country, which is agitating so many social questions. The speaker expressed much sympathy with the socialistic aims, but he urged his hearers not to be satisfied with a surface examination of social maladies. He spoke of the royal mission

of the church in applying the Christian remedies to the world's ills, and expressed the conviction that a man filled with the Spirit of God is the best solution of the social problem.

After the sermon another canticle, then another short prayer, extempore like the rest, and the benediction. There was no passing of the collection plate. Boxes at every door received the offerings, and scarcely any one passes them by without some gift.

It being the third Sunday in the month the Lord's Supper followed, and its observance was even more simple. Only about fifty persons remained. The minister took his stand behind the table, which was placed, as in our Congregational churches, in front of, and below, the pulpit. The three officials who were to distribute the elements stood in front of the table. After a short prayer the minister partook himself of the bread, using the customary words of consecration, and then passed it to the "deacons." He did the same with the wine, and then the congregation rose and sang, without accompaniment, a simple canticle while the distribution of the elements began—the wine being carried with the bread. The congregation took their seats at the close of the singing; the distribution continued until all had been served. Then there was a short prayer, all standing, and the service closed with the benediction.

It is not necessary to point out the resemblances between such a service as this and that which was typical of the New England churches 150 years ago. There are other resemblances in the life of the two peoples which might be alluded to, but there are equally marked contrasts. One is particularly striking. While the morality of the Swiss is on a high plane, much higher than that of the surrounding nations, they lack entirely that unique moral organ, a New England conscience. The Puritan received his theology from Geneva, but his conscience was English born. Until one realizes this fact he finds it difficult to reconcile the Calvinistic plainness of the Swiss worship with Sunday sports, Sunday theaters and Sunday elections.

Lausanne, Switzerland.

Rev. James Willis Backus, D. D.

Dr. Backus died at his home in Farmington, Ct., last Thursday. He had a long and useful ministry in New England—at Blackstone and Lowell in Massachusetts, and at Thomaston, Rockville and Plainville in Connecticut. From the last named parish he retired about six years ago and has since resided in Farmington. He graduated from Yale in 1846 and also from the Divinity School, and for twenty-four years was a member of the Yale corporation. He was also a corporate member of the American Board and a director of the Connecticut Home Missionary Society. He was seventy-eight years of age.

A happy nature is sometimes a gift, but it is also a grace, and can therefore, be cultivated and acquired; and it should be a definite aim with those who are training a child.
—Lucy Soulsby.

Vacations, Where and How

In response to a notice standing in our paper several weeks, we have received nearly one hundred replies to our request for suggestions regarding ways of taking a vacation. These have come from all sections of the country, and our correspondents approach the theme from many points of view, showing a great variety of tastes and habits with reference to the holiday season. Much emphasis is laid on the duty of utilizing the religious opportunities which a vacation affords, and many odd and ingenious forms of recreation are championed. We regret that we are not able to print any large portion of the replies received, but we have selected several, which appear herewith. A large number of persons whose chances for the prize were excellent were shut out because of the length of their communications. It is astonishing how many people who write for newspapers, even when exact limits are laid down, never stop to count their words. The prize of \$10 for the best article by ministers is awarded to Rev. Herbert A. Youtz, Providence, R. I., and a similar prize for the best reply furnished by a layman to James Buckham, Melrose, Mass.

A Village in the Berkshires

For months we talked of it—my wife and I. Then in a sanely rash moment we bought a summer home in a tiny, obscure village in the Berkshire Hills. That hour of decision stands out as a supreme hour, streaming down with a radiance of daily benediction.

The sense of possession is gratifying. It is ours. Not because the deed says so with ludicrous formality, but because we rule there. We dig and plant, plan improvements, make foolish, childish changes about the house, or drive nails in the walls with impunity. None dare to molest or make us afraid. It is ours.

The situation is slightly. The air is exhilarating. It is a mild foretaste of heaven to sit in the evening on the piazza which you built yourself, and sentimentally enjoy your wife, while both have blessed rest. O, you don't know anything about it.

It is cool and safe and healthful for the babies. They play rapturously and incessantly. Suppose they do develop traces of Tom-boyishness. The "savage virtues" are better than Lucy-girlishness. It is a joy to see them grow brown and round. They carry appetites back to the city that affect the commissariat, and will talk every day during the whole year of the next summer vacation. (What! you have no babies? The Lord pity you, as I sincerely do.)

It is inspiring. Walks, drives, woods, rocks, hills, streams, birds, on every hand entertain and instruct you. They fill your mind with thoughts, your soul with peace and worship, and your tense body with luxuriant relaxation. You can climb mountains, play golf, fish for trout, or cultivate the acquaintance of the excellent country folks. You forget yourself, and that is an invaluable physical as well as spiritual tonic.

It is practicable. New England has houses and farms in the less known districts that may be gotten for a nominal sum. Some farms are abandoned. Many of the houses are in excellent condition, and some are situated in villages. I advise, parenthetically, to select a house not too isolated from village and post office. You can get house and land, usually with orchard and barn, at any figure from \$250 upward. My summer home lies 130 miles away, by combined railroad and stage route. Living expenses are considerably less than in the city. The best and earliest products of surrounding farms, with incredibly rich milk and sweet butter, the village grocery, the berries from the fields and orchard fruits, eked out by the itinerant butcher and baker, insure a *cuisine* that must appeal to any palate.

The word limit is reached, and my enthusiasm is but faintly expressed. Mark, I speak of vacations. If you must have a "trip," or society, or conventional surroundings, or must hunt moose or some other fad, or must spend just so much money, don't emulate my example. If mincing critically over *table d'hôte* dinners is essential to your happiness, my plan would only bore you. But if your soul (and your purse) loathes hotels, if there are slight objections to staying with your wife's mother, if you want a settled condition of peace and quiet, where you can get acquainted with your family, yourself and God,

where you can watch the various moods of nature and read her "various language," where a tired man can rest—in short, if you want a vacation, I have told you where and how.

REV. H. A. YOUTZ.

A Brain-Worker's Vacation

A large proportion of those who read *The Congregationalist's* series of vacation articles will be distinctively brain-workers—ministers, writers, lecturers, journalists, lawyers, teachers, students, etc. A vacation idea especially adapted to such workers ought, therefore, to be of interest, and I am encouraged to share with them a plan which has proved of the greatest advantage to myself. Briefly introduced, this plan is that of the *every-other-day vacation*. In advocating this idea I am assuming, of course, that the brain-worker has, to some extent, the command of his own time, which is true of brain-workers generally, I think (excepting teachers and students, whose long summer recesses would enable them to test the plan.)

The *every-other-day vacation* defines itself. The idea is simply to work one day and play the next, and to keep this up for periods much longer than are allowed for the average all too brief vacation. Let us note a few advantages of the plan:

1. Its cheapness. It is better taken at home, or in the immediate vicinity of home, where one can keep in touch with accustomed work and tools. No extra cost in living expenses is involved. Necessary domestic duties may still be performed.

2. Its economic advantage. There is no abrupt and total break in the current of productive work. Furthermore, the amount of work accomplished, without extra effort, by the refreshed and stimulated mind is astonishing.

3. Its magical effect on the system. Work and play thus equally and impartially interlarded furnish the ideal condition of health. Six months of half-work and half-play are better for both mind and body than six months of all play. Experience proves this statement to be true.

4. Its availability. You don't have to debate whether you can take the *every-other-day vacation* or not, that is, if you are measurably your own master. You begin, any day, to take it, and the thing is done. Your income keeps about the same—just the same, of course, if you are drawing a salary. Your work does not languish. You keep it well in hand and its quality improves. It grows fresher, stronger, more vital. Your domestic and social duties are not slighted. You retain all the advantage of the rut without being in it all the time.

For my own part, I have given up taking solid and stated vacations, because I find that I get infinitely better results from making my work and my play go hand in hand. Nature balances better thus. Work tempers play, and play relieves work.

Try it, reader. Play hard one day and work as hard as you feel like working—no, harder—the next. Fish and write. Tramp and study. Bicycle and preach, alternately, with Sunday always set aside as the day that belongs to God. Keep it up for a long, gen-

erous period—the longer the better. For if you only keep it up long enough, take my word for it, you will catch up with yourself productively and have all your pleasant play-time besides as God's gracious gratuity.

JAMES BUCKHAM.

The Drummer-Preacher's Vacation

I think it was in June of 1888, while I was pastor of a small church in Wisconsin, that I found myself with no money for a vacation and a note due Sept. 1, and no visible way of meeting it. Just as I despaired of meeting either the vacation or the note two letters came to hand. One was from a manufacturer of woolen goods, asking me if I would take a line of his samples and introduce his goods in northern Iowa. The other letter was from the clerk of a Congregational church in northern Iowa, asking me if I would supply his church for six Sundays. I answered both letters favorably. When the time came I obtained my case of samples and went to my preaching appointment. The first Sunday I preached to the usual July audience. On Monday I started out to the next town to sell some goods. The car was crowded, and I found a seat beside a man whom I recognized as a hearer of the day before. He looked first at me, then at my gray suit and then at my sample case. Our surprise was mutual when we found that we were competitors in the same line of goods and planning to visit the same merchants during the week. A good-natured and harmless wager was laid as to who would sell the more goods by Saturday night. Indeed, a bet was offered by my new friend that I would not sell a bill. Being a minister, I did not take the bet, but on Saturday night showed bills with my betting companion—I think he was a deacon—and it appeared that he had not sold a bill during the entire week, while I had several. Conservative and prudent, I told my friend not to tell the boys on the road that I was a preacher, and not to tell the deacons of the church that I was a traveling man. O, no! he would never tell. Somehow the boys on the road managed to "Sunday" in that town the next week, and from one hotel some forty went to the Congregational church. Somebody had told. For five weeks I introduced and sold my employer's goods, and for five Sundays I preached as best I could to congregations that crowded a large church, and in the audience was a large proportion of that class of large-hearted, hard-worked men known as commercial drummers.

The results of that short vacation may be summed up as follows. 1. Landlord Fox had a houseful every Sunday, and declared the "drummer-preacher a big ad. for the hotel business."

2. The Congregational church was full at each service, and especially with men.

3. The minister studied life from a new angle, that showed him some of the burdens of the business man, and made him feel how much the business man needs the sympathy and inspiration of a manly pastor.

4. The varied experience taught the minister how the average busy man thinks and feels and hopes.

5. The expenses of the vacation were met, and likewise the note Sept. 1.

6. Three good churches of Iowa tried to settle the drummer-preacher, but one of the alert traveling men accidentally there for a day captured the preacher six months later for a church 500 miles away.

7. Best of all, several men professed new faith in the truths of the gospel and new love for Christ. Some boys bore testimony to the value of the sermons, saying, "He talks just like a business man." My parishioners at home heard of my unheard-of caper and fretted and scolded and loved the pastor who would use a vacation to pay off a debt. After three days of physical rest and a sermon on *Life in Iowa as Seen by a Drummer*, I settled down for a good year's work, as well refreshed as if I had worried myself trying to catch a fish. But I was under forty then.

J. A. C.

Walking as Vacation Employment

A bit of previous philosophy saves a vacation from failure. Certain definite results are to be secured. Rest is one of them, but not the only one. In a given case total cessation from work may be required for days, but the value of sleep finds its proof in the wakening impulse to rise and do something. Wisdom will now be seen in that choice of activity which insures, not only bodily recuperation, but mental incentive and pleasure of a high grade. All of these accrue to the pedestrian who has learned how to tramp from ten to fifteen miles a day without special fatigue.

There are two conditions of successful walking, a proper equipment and a well-selected route. Equipment is simple. Light weight cashmere hose, seamless shoes of good material, pliant, easy-fitting and that have seen six months' wear, a light but strong cheviot suit of the ordinary roundabout pattern, a bag with strap for the shoulder, only large enough for a change of hosiery, night apparel and a book—these with a light umbrella for a stick complete an outfit which makes the pedestrian independent and inconspicuous. As for the route, it should be picturesque, or historically interesting. Happily the two may be combined.

For example of a well-chosen region take old Kent. A morning train from London lands the vacationist at Rochester. The afternoon suffices for a look at the castle from the top of whose noble walls one surveys a scene so intimately associated with events near and distant as to invite closer inspection. Morning finds him in the highway leading to Gad's Hill. There is ample time to gain a lasting impression of the old-fashioned brick house where Dickens lived and died, and of the "Sir John Falstaff Inn" before pushing on down to Gravesend and the Thames. The return next day is to Cobham, where in the Dickens room of "Leather Bottle" Inn one is glad to lunch. The highway is now left in exchange for lanes and meadow paths tending onward to the Medway and old Aylesford. Here a night is passed in dreaming of the stubborn but futile resistance Vortigern made to the English invaders; Hengest and Horsa. The return to Rochester includes a visit to the noted cromlech, Kits-Cotty House, and a leisurely enjoyment of the remarkable view from the steep knoll on which it stands.

There has been no excessive walking these three days, but enough to give a slight sense of conquest and a lively appreciation of those lessons which nature, art and ages of strenuous life vie with each other to impart. Other equally advantageous starting points are Canterbury and Hastings.

In search of imposing specimens of Roman remains, one should make headquarters at Carlisle and walk in the vicinity of Gilsland. If lake and mountain scenery attracts, leave the train at Penrith, walk the length of Ullswater and over Keystone pass to Windermere. In three days seven of the lakes may

be visited, with a good degree of leisure. For majesty of scene, the walks from Interlaken to Mürren and from Visp to Zermatt and the Gorner Grat will give the pedestrian the finest impressions of Switzerland without the perils of climbing.

Distance and expense may be avoided by remaining in the homeland, many portions of which are favorable to journeys on foot. The Presidential range of New Hampshire is one of these. The eighteen-mile road from Gorham to Jefferson Village, with its connections, affords enchanted ground for an entire season, while the heights near by are always inviting to the more rugged experiment. Pursuing these paths, the man afoot feels his wonder grow that any other sort of locomotion can be preferred by those who take rest as a means of rejuvenescence. C. R. S.

A September Sojourn

The baby was responsible for the experiment which gave us our most satisfactory vacation. In the first place His Royal Highness was too young to allow us to take our vacation in August, as we had always done before; and, in the second place, he would have taken or given but little comfort if we had endeavored to attend a Chautauqua assembly, even if we had been seeking the instruction of such a meeting rather than a quiet retreat from the busy life of a city clergyman. But the assembly grounds were only fifty miles away, and the idea occurred to us that life in a summer cottage might be as desirable in September as in August, besides being considerably more economical. We found no difficulty in securing a neatly-furnished three-roomed cottage, which was to be vacated at the close of the assembly, at \$6 for the month; and the end of August found us with our little family ensconced in the shadiest nook on the grounds, enjoying solid comfort, while occasional rumors of extreme heat reached us from home.

Neighboring farmers kept us supplied with chickens, vegetables and melons, which were kept delightfully cool in the spring close by. The keeper of the grounds had plenty of milk and eggs, while the box of groceries which had come by express from the city completed our supply. In the matter of housework we renewed the joint efforts of our honeymoon, and found an abundance of leisure for reading many of the things we could never find time for at home. We lived out under the trees, or sat or lounged in the large screened porches. The babies were happy from morning till night, and His Royal Highness learned to go to sleep happy by himself, with no neighbors to accuse us of inhuman treatment because he rebelled the first night or two.

There were still boats to rent, and we floated down the river at sunset while the light still touched the majestic bluffs and turned the Father of Waters into an ever-changing sheet of color. We drove over the hills and got wonderful views of river and wood and plain for miles around. We went to bed early and got up late, and returned home at the end of the month with increased weight, rested nerves and beautiful memory pictures, which are still with us.

Then we sat down and made a reckoning, and found that the cost of the whole vacation, traveling expenses included, had exceeded an average month's expense at home by \$6—just the rent of our cottage. Perhaps we should have taken into account our increased appetites for months to come, but even then we should not have hesitated to pronounce it the cheapest, as well as the most delightful, vacation we ever had. L. H. N.

Change the Environment

The place and time of the minister's vacation, if he is to make the most of it, should be determined by the place and circumstances of his labor. It is simply foolish for the city

pastor to seek refreshing by going through the streets of another city equally crowded with his own, and that during a hot month at the close of a laborious year. It is equally foolish for the country pastor to seek another temporary home where the surroundings are only repetitions of what meets him every day. The city worker needs the country. The country needs the city. The very things which have tired the one will recuperate the other.

Let the man who has walked upon the same short streets every day, surrounded by the same familiar faces, go where he can find a new street every hour, and a hundred new faces every minute. Let him fall into the rushing current of human life, and drift without aim with the crowd that is pushing. God alone knows where. Let him on some Sunday morning go upon the ways which lead to a city's resorts and realize what that human tide is seeking and doing. Yes, let him go some evening and learn how the theater translates The Christian before a bigger audience than he may ever have preached to, or to some vaudeville, even, and see what this tide of immortal life loves to see and hear. Yes, let him enter some babel board of trade, and see how crazy men get under its excitements. Let him open his soul and take in all the beating current which flows on every side. And let all this vacation thought come not when nature is at her brightest in the country, but when the gloomy days begin to tell how nature, even, must have her resting days. But let the tired city worker get away from all these clamoring voices, and go where nothing save what his Father has created keeps him from touching the very gates of heaven. Let him stop his own chattering thought, and hear what his Father will say to him by the lakeside and under the forest trees, and what wonders of love his Elder Brother will reveal to him undisturbed by the word of a human book, or the voicing of a human tongue. O, how sweet he will find it to rest so completely in his Father's arms. He will go back to the whirl of the human tide as if for a month he had been sleeping again in his childhood's bed, and hearing again the soft words his mother used to sing by his side.

And he will find sermons, for they are everywhere. The stars will publish them, the birds will sing them, the flies and forest leaves and running brooks will preach them. If we will only be still a while and stop our own babbling, the ragged beggar on the street, the glaring placards on a city's walls, the pushing, clamoring crowds, and even the haunts of vice and gilded shame will preach to us. We shall hear God's voice everywhere, if we listen. We shall be full of sermons, if we keep ourselves open. I know what I am talking of. I have tried both methods. I have had sermons preached to me on a city's streets, and away out in the solitudes of the summer fields, which I reverently believe came fresh and pure from God's own voice. Such sermons have been easy to preach to others. The minister who is tired can get them as well as the minister who is strong. Only he must keep still and let God speak to him by any means.

H. E. B.

A Summer Outing at Home

My physician had said that I needed "rest and a change of scene—a trip on the water, perhaps."

I had but three weeks' vacation possible and not a very large bank account in sight, but after a restless night spent in devising ways and means, I started out immediately after breakfast and arranged with a woman keeping an excellent boarding house near by to furnish dinner for my husband and myself during three weeks in August.

Then I called upon Mrs. Cand, my seamstress, who had been out of health for many weary months, and invited her to go down the river with me on Monday and Thursday evenings during the same time; for our city is

situated upon a river where little steamers go up and down daily, touching at different points and returning within a couple of hours.

Carrying away the glad light in the woman's eyes and the warm pressure of her hand, I dropped in at the home of one of my Sabbath school scholars, where poverty and sickness had been before me, and planned for a ride on the electric cars out into some suburb on Tuesday and Friday mornings.

Returning home I wrote half a dozen notes to as many choice friends (who for one reason or another were obliged to be in town at that time) inviting them to take tea with us on Wednesdays and Saturdays.

Betty was intrusted to set the tea-table out on the vine-covered porch on those nights, and I gave her mother's old tea set of "flowing blue" from the top shelf in the china closet, and the queer little pointed spoons with the hall mark on them, intrusting them to her tenderest care for those occasions.

My husband had entered into my plans with a good grace, and as he locked up my work-basket in his desk and put the key in his pocket on the morning that my vacation began he slipped a note into my hand as he was going to his office, which read as follows: "In the little room at the head of the stairs, in the second story, rear, you'll find something new each bright forenoon, On Wednesdays and Saturdays, dear." Tears sprang to my eyes, not upon discovering the poetical talent displayed by my husband, but upon being reassured of his interest in my plans; so it being Wednesday I slipped up to the room "in the second story, rear," which was our little library, and after a search of about fifteen minutes found hidden away under some papers a book which I had long desired, and lost in its fascinating pages I passed my first forenoon.

In the evening I was glad that I had chanced to ask one of my husband's old friends for our first visitor, for I had chosen three of the male persuasion, and three of my very own friends as our guests.

Thus the happy, restful days passed away, with gorgeous sunset and moonlight rides on the water, delicious draughts of pure country air, sweet converse with friends around the tea-table, exciting hunts for "something new"—it might be a picture, a dainty box of stationery and on one occasion was a photograph of "the one I loved the best of all."

And O, the gratitude from hearts that had been cheered as a little outing had been made possible for them too.

Thus, having had "rest," many "changes of scene" and "trips on the water"—meeting all the requirements—is it any wonder that I gained ten pounds on my summer vacation?

It hath been well said that to "travel is not the privilege of the rich but of the imaginative."

E. K. B.

Lake George for the Tourist

The charm of legend and history alike fills the beautiful valley in the Adirondack country where Lake George lies; the "holy lake" still weaves the spell which it cast over Father Jognes on that long ago Corpus Christi Eve, when he first saw its matchless expanse, and named it "Saint Sacrament."

When the west wind blows in the early summer and brings with it a restless longing to go far afield, Lake George has much to offer the vacation seeker. In the treasury of its storied past are strange, half-forgotten pictures. The lilies of France and the cross of Saint George rise and fall in conflict on its quiet shores, and martial music echoes down the years; there are dimmer aisles through which Iroquois warriors march and the war-whoop rings; here the centuries lift their veil to show a summer sunset and a priest raising the crucifix as the fair waters receive their first Christian name, and all the history is bound together with a thread

of tender or tragic legend, which gives each islet and mountain its deity or victim.

Lake George is easily accessible to the vacation seeker, who is provided with a choice among many routes. Once there, the question of how to live may be settled by the dictates of one's preference and pocket-book. If one prefers hotel life, there are many varieties, from terraced and towered piles to less pretentious hostelries. There are also houses where excellent board may be obtained at a reasonable charge. Some of these are quaint and comfortable farm-houses, where apple orchards slope down to the lake and old-fashioned flowers bloom.

But the cottage life is the distinctive feature of the place, and that which appeals most to the sojourner. Furnished cottages may be rented at prices ranging from thirty dollars a month upward. There is a certain charm about housekeeping in a Lake George cottage. A unique feature is the boatman who rows past one's dock every morning with his load of fresh fish and vegetables, and is a pleasant contrast to the itinerant vender of city streets. A "berry-woman" comes daily with fresh fruit, and the farmer up the road sends milk and eggs by a small and freckled boy. For all other necessities, including bread, and luxuries, including marshmallows to toast on rainy evenings, one goes to the "store," where the proprietor's wife comes in to serve one with her thimble on when the bell over the door tinkles. For variety one walks or rows to the nearest hotel to see the boat come in and to get the mail.

So the vacation days pass quickly in this region of sweet idleness. Lake George has many moods, born of the mountains in whose hollowed cup it lies, and its shores have many phases. The long ago past comes back under the pines, where lie the ruins of old Fort George and Fort William Henry; the vesper bell sounds at sunset from the monastery of St. Mary-of-the-Lake, where the statue of the Virgin gleams through the trees; and across the water comes the throb of a waltz, played on a hotel piazza. There are mountains dipping into the lake which are covered with primeval forest, and opposite them the hills draw away from the shore and leave room for a tiny village, a country road and the life which is shut in by low stone walls covered with creepers and fringed with fern.

There is a fountain in Rome called Trevi. And the legend is that whoever drinks of its magic water will never rest until he sees Rome again. There is magic in the waters of Lake George, and it works its charm so well that he who has once seen its beauty will carry the memory of it with him until it brings him back again to the "holy lake."

E. W. G.

The South India Missionary Association

This association is now five years old and has a membership of 350 missionaries, representing all the different missionary societies working in South India. Its objects are to promote among missionaries fraternal feeling and interchange of information, and to provide means of consultation and of united action.

The work accomplished during the past year shows marked activity. One committee has been pursuing inquiries in regard to agricultural banks, and has been materially assisted by members of the board of revenue of the Madras government. Its chairman is a representative of the London Missionary Society. Another committee, under the chairmanship of a Wesleyan missionary, has been preparing a common statistical form that the returns of the different missions may have a uniform basis.

A large committee, thoroughly representative, has been making an extended inquiry into the disabilities to which native Christians

are subject under the laws relating to marriages, divorce, the guardianship of children, the use of wells, tanks, etc. Different laws are in force for Hindus, Mohammedans and Christians, and the Christian community has in the past been considered too small to require special legislation in some matters which are real grievances. But with the growth of the Christian community these grievances have become more evident. For instance, polygamy is legal for Hindus and Mohammedans, and divorce is very easy, but very difficult for Christians, even when a Hindu husband refuses to separate from his Christian wife and yet insists on marrying a Hindu wife as well.

The association has through a board of management conducted examinations of new missionaries in the Tamil and Telugu languages and in centers more than 600 miles apart. Seven missions have representatives on the board of management and candidates were examined from as many different missions. There are two examinations in each language and the results are much more impartial and satisfactory than when candidates are examined by members of their own missions.

A new step taken by the association is the appointment of a board of arbitration to assist in settling differences between missions or individuals representing different missions. With such names on the board as Dr. Jacob Chamberlain, Dr. William Miller of the Madras Christian College, Rev. E. Sell, secretary of the Church Missionary Society's missions in the Madras presidency, Dr. McLaurin of the American Baptists, Dr. Harpster of the American Lutherans there is every reason to hope that many matters of difficulty between missions will receive just treatment and equitable settlement.

The revision of hymn and lyric books, Christian weekly newspapers and the union of the American and Scottish Presbyterians in certain lines have also been objects of interest to the association.

Much good is also done by the annual missionary conferences conducted by committees of the association. In the hottest season of the year large numbers of missionaries and others are gathered together on the two ranges of mountains, the Nilgiris and the Palanis. So a conference is held at each sanitarium, and in connection with each conference a general missionary meeting for interesting the public.

This year at Kodeikanal on the Palanis the subjects discussed were, Existing Methods Aiming at the Self-support of the Native Church, Efforts for Reaching Mohammedans, Missionary Agricultural Banks, Christian Endeavor Societies, and the Improvement of Scripture Instruction in Mission Schools. Mr. Hatch, the new Y. P. S. C. E. secretary for India, presented his subject, and the others were presented by missionaries of the Church of England, the "London," Wesleyan and Free Church of Scotland Societies, and the American Board.

On the Nilgiris four subjects were taken up in the two sessions for discussion: The Responsibilities that Can Now Safely Be Put Upon the Native Church, Young People's Societies, Harvest Festivals, and The Duty of Missionaries Toward Other Europeans in India, were the four subjects. The last was especially interesting because presented by a layman, Colonel Stevenson, a retired military officer, who spends his time in active efforts to help the cause of Christ. The presence of German missionaries under the Basel Society was another feature of especial interest.

J. S. C.

Mohammedans from India trained in the schools and colleges founded by the British are to be engaged to teach the Mohammedans of Mindanao in the Philippines in schools founded by the United States. This is a profoundly suggestive and interesting fact.

The Home and Its Outlook

O To Recall

O to recall!
What to recall?
All the roses under the snow?
Not these.
Stars that toward the water go?
Not these.

O to recall!
What to recall?
All the greenness after rain?
Not this.
Joy that gleameth after pain?
Not this.

O to recall!
What to recall?
Not the greenness nor delight,
Not these;
Not the roses out of sight,
Not these.

O to recall!
What to recall?
Not the star in waters red,
Not this:
Laughter of a girl that's dead,
O this!

—Stephen Phillips.

A Vacation Suggestion

BY LILY RICE FOXCROFT

One of the faculty of a well-known medical school, addressing a group of mothers last winter, spoke of the importance which he attached to early religious training from a purely professional point of view. Many of the students whom he met, he said, were lacking in the fineness of feeling, the sympathy and the reverence which he believed nothing but religious teaching in the most impressionable years could be relied on to develop.

Such incidental testimony is interesting, as is that which some of our best secular "educators" are giving to the value of an acquaintance with the Bible as literature. Practically it is not greatly needed, for the number of Christian parents who doubt the wisdom of attempting to shape children's ideas early along religious lines is very small. With the majority the difficulty is far less subtle. They do not know how to find the time for the teaching they would be glad enough to give.

It is not the parents who are too busy. It is the children. What with lessons, household tasks and the needed play, a quarter of an hour at bedtime for a bit of Bible reading, a prayer and a little talk is the most that the father or mother can hope to claim of a week day. Sunday's schedule does not allow much more leisure.

But there is an opportunity so obvious that one almost hesitates to point it out—the opportunity given by the long summer vacation. The feeling is growing among parents that the vacation is too long, and that the children would be better off if it were shortened again. The wisest mothers plan to occupy a part of each day—at least after the first week or two—with tasks of some sort to keep the time from hanging too heavy on the little hands. Why not let these tasks be connected with Bible study—in short, why not start a "Bible institute" at home?

Part of the time would naturally be spent in reading, and for this use there are several admirable "arrangements" or "selections," with details grouped to make the narrative consecutive and with the less desirable portions omitted. The volume for children in the Modern Readers' Bible Series is small and convenient. A more costly book, but worth what it costs, is *Scriptures, Hebrew and Christian, Arranged and Edited for Young Readers*, published by G. P. Putnam's Sons. Both these represent scholarly work, and grown readers will find them as fascinating as the children do. Both follow closely the Authorized or the Revised Version. But there are good paraphrases, too, for those who prefer them.

Two or three Bible verses, or a stanza from one of our best hymns, should be memorized each day. Pictures illustrating Bible stories might be cut out for scrap-books and appropriate verses copied below them. Bible anagrams could be made. Texts bearing on a special topic could be found and copied. The use of the Concordance could be learned, the order of the books of the Bible memorized, some of the many easily accessible "lives" of Christ or of Paul read, Bible geography studied, or the manners and customs of Bible times. Catechising was for a time under the ban, but in such a presentation of primary Christian teaching as Mr. George L. Weed has made in his *Great Truths Simply Told* few could find matter for cavil. This little book is adapted to children four or five years old, perhaps even younger.

There can be no lack of material to fill and diversify the hour. And one hour a day, for six days in the week, for eight weeks in the year, for eight years—the years, say, between seven and fifteen, though the time might be extended either way—would accomplish more than most of us realize.

The Faithfulness of Rex

A DOG STORY

BY MACGREGOR JENKINS

Rev. Andrew Johnson nodded in his buggy as he threaded the dusty East Road. His mare, Betsy, shuffled along at her own sweet will. It was a typical New England road, hot, dusty and winding, and the parson and his mare completed a familiar New England picture.

The parson's slumbers were disturbed when his rattling buggy bumped down a stony incline to the level of the railroad track by the river. The station was nothing more than a box, with a post on which a little flag was placed when the passing train was to stop for an occasional traveler. At first the place seemed entirely deserted, but as the parson crossed the rails he saw a dog standing motionless looking down the track.

"Well, my good fellow, what are you standing here alone in the sun for?" he asked. At the sound of his voice the dog turned two beautiful, wistful eyes full upon him, but he did not move. With a

low whine and a restless little shake of his head he turned his gaze once more down the lonely stretch of gleaming rails.

The parson drove on some time, when, meeting a neighbor, he stopped to chat.

"Nice dog you've got there," the neighbor said. The parson looked to the side of his carriage, and again he saw the strange dog and met the gaze of his beautiful eyes.

"He is not mine," he replied; "he followed me from the station. Did you ever see him before?"

The farmer leaned over his wheel and looked at the collie critically. "Can't say I ever did," he said, "but he's a good one, whose ever he is. Well, I must be getting along," and with these words he pulled his team into the road again and rattled off.

The good man sat for several minutes looking at the dog and talking half to him and half to himself. "I'll keep him till he is rested a bit, and then see if I can return him to his owner," thought the parson.

So it was that the stray collie became a member of the household at the parsonage. Diligent and conscientious inquiry failed to discover the owner, and the parson was increasingly thankful as the autumn evenings came and the dog was left to be his companion by the hearth in his tiny study. One evening the dog and his master were comfortably seated there when Mrs. Johnson entered with a troubled face.

"There is some one to see you in the sitting-room, Andrew," she said, "a young boy about Phil's age, and he seems to be in trouble."

The minister quickly laid down his book and crossed the narrow hall to the sitting-room. There he found a lad sitting uneasily on the edge of a chair and swinging his cap with nervous fingers.

"What can I do for you, my friend?" asked Mr. Johnson, kindly.

With some embarrassment at first, but with increasing fluency, the boy told his story.

"A couple of months ago," he said, "I left home to go to work in Boston. Father sent me down to be with my uncle, but I did not like the city, and I'm trying to get back home again. Uncle was mad because I left and would not give me any money, so I tramped as far as this, and I thought if I could get money enough to get back from here by train father would gladly pay it. I slept in a freight car last night, and I've walked eighteen miles today."

"Have you had nothing to eat all day?" the minister asked.

"Not much," was the reply.

A rustle of skirts in the hallway told that this admission had been overheard, and a moment later Mrs. Johnson came to the door and said: "Come out to the dining-room and have some supper."

The two went to the cheerful dining-room, and the boy was soon feasting on the delicacies which made Mrs. Johnson's table famous.

"Where is your home and what is your father's name?" the minister asked.

"The farm is in Gorham, three miles from the station, and my father's name is Peters—John Peters," he answered, promptly. "If I could get through there tonight on the nine o'clock train I would like it," he added.

"But how could you get to the farm?" Mrs. Johnson asked.

"O! father would be in town at the grange meeting, it meets on Thursdays, and I could go back with him."

"I guess you better wait till tomorrow," said the parson, after a moment of thoughtfulness. "You've had a hard day, and I can give you a place to sleep in the barn. We will talk it over in the morning."

The boy demurred a little, but the minister was firm, and so it was settled. When he came back from lighting the boy to a comfortable bed on the sweet hay his wife met him at the door.

"Weren't you a little short with the poor thing, Andrew? He certainly looks like a good boy, and think how glad his father would be to have him at home tonight."

The minister blew out his lantern and hung it carefully in its accustomed place. "That boy," he said, "is a first-class swindler. I preached in Gorham ten years, and there isn't a man in the town by the name of John Peters, and what is more this is Thursday evening, and the grange has not met on Thursday evening for fifty years, it meets Saturday. That child is a fraud, but he is young at the business and may be saved yet. If he is here in the morning I will talk with him."

Whether the details of the boy's story were true or not, he was evidently tired, for he was sleeping soundly on his fragrant bed when he was awakened to come to the house for breakfast. Once more he told his story, but more in detail.

"I only want to get home to the farm," he said. "I know they will be glad to see me. Anyway Rex will be. Rex is my dog, and he is a good one. I wanted to take him with me, but I couldn't take care of him in the city."

This touched a tender place in his listener's heart.

"So you were fond of him," the minister said.

"I guess I was. When I came away I left him at the depot."

"Down at the Mill River crossing?" the minister asked.

The boy gave a guilty start, but recovered himself. "O, no," he said, "not there, up at Gorham where I live."

The minister remembered a lonely dog at Mill River and looked inquiringly at the boy. Then he rose suddenly and opened the door into his study a scant inch or two. "What did you say the dog's name was?" he asked.

"Rex," was the reply.

At the sound of the name there came from the next room the quick rattle of a dog collar as the collie sprang to his feet on the rug before the study fire.

"Once more, please, a little louder," said the minister.

Amazed, but obedient, the boy spoke the name again, and with a bound the collie pushed open the door and rushed into the room. For a moment he looked in perplexity from the man to the boy,

and then leaped toward the astonished lad and barked with joy. Tears came to the boy's eyes as he caressed the dog, and finally he put his face in his hands and sobbed as if his heart would break.

"We had better go into the study, I want to talk to you," the minister said, as he led the way, followed by the lad with the faithful dog at his heels.

"Now, my boy, you have been telling me a great many untruths, and I want your whole story. I might have let you go away without help, but I think now that Rex and I can help you together." The minister paused and watched the boy's tear-stained face.

Then the story came—how, tired of the farm, young Ben Taylor had run away to find a fortune in the city; how his faithful dog had followed him to a distant station despite threats and blows to drive him back. Ben went to the city, an idle boy, got into bad company and, his savings gone, had tried in vain to get work. He fell in with some swindlers, who saw in his bright face and honest appearance a good tool for their business. They instructed him in his work and made up his story for him. The plan succeeded, and many kind people contributed freely to send the lonely boy to a dozen different homes he invented.

Before the tale was half told Ben realized for the first time the meanness and dishonesty of his trick. He was already tired of the wandering life of a tramp. And now in the cheery parsonage, with the kind face before him and Rex licking the tears from his cheeks, he saw how bad it had all been. When he finished his story Ben asked, anxiously, "What are you going to do with me now?"

"I'm going to take you to your real home. It must be near here, for I found Rex at Mill River," the minister said.

"It is at Pottsville," Ben replied. "I went to Mill River so the trainmen would not know me."

Without more ado the old mare was harnessed and they drove off, Ben smiling through his tears and Rex trotting beside them. They reached the farm and Ben was welcomed by his distracted father and mother as no prodigal ever was before. He told them the whole story, as he had been advised to, but the good people's delight at the return of their son was greater than their sorrow over his wrong doing.

The minister drove off light-hearted, with one more wise and kind act added to his long list of good works.

"No, Rex," he said, as he gathered up his reins, "you must stay with your master; he will not leave you again." The dog hesitated a moment, then turned and took his place beside Ben in the open doorway of the farmhouse.

The next spring the conference met at Pottsville, and Ben drove Mr. Johnson from the station to the church.

They did not speak of the past until they neared the end of their drive; then Ben said, "Mr. Johnson, you saved me once from I don't know how bad a fate, and I never thanked you."

"I did not save you, Ben," he replied, "I only helped. Rex saved you. If he had not been in my study that night, or if he had forgotten you, I could not have saved you. Rex did it. Bless him!"

Closet and Altar

Judge not, that ye be not judged.

To divert yourself with faults! But what is this cruel pleasure which carries sorrow and bitterness to the heart of your brother? Where is the innocency of an amusement whose source springs from vices which ought to inspire you with compassion and grief? If Jesus Christ forbids us to invigorate the languors of conversation by idle words, shall it be more permitted to you to enliven it by divisions and censures?—*John Baptist Massillon.*

What man can judge his neighbor aright save he whose love makes him refuse to judge him?—*George Macdonald.*

Forgive us each his daily sins,
If few or many, great or small;
And those that sin against us, Lord,
Good Lord, forgive them all.

Judge us not as we others judge;
Condemn us not as we condemn;
They who are merciless to us—
Be merciful to them.

And if the cruel storm should pass
And let the heaven of peace appear,
Make not our right the right—or might,
But make thy right shine clear.

—*Dinah Mulock Craik.*

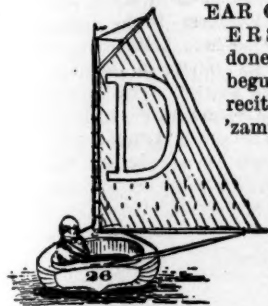
While the fire edge is upon the young convert, he looks upon others reputed to be godly, and not finding them in such a temper and disposition as himself, he is ready to censure them, and think there is far less religion in the world than indeed there is. But when his own cup comes to settle below the brim, and he finds that in himself which made him question the state of others, he is more humbled, and feels more and more the necessity of daily recourse to the blood of Christ for pardon and to the Spirit of Christ for sanctification, and thus grows downwards in humiliation, self-loathing and self-denial.—*Thomas Boston.*

No one can justly censure or condemn another, because, indeed, no man truly knows another. This I perceive in myself, for I am in the dark to all the world, and my nearest friends behold me but in a cloud.—*Sir Thomas Browne.*

God is the first object of our love; its next office is, to bear the defects of others.—*John Wesley.*

O Thou who sufferest long and art kind, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty, restrain us by the indwelling of Thy Spirit, lest in judging our neighbor maliciously we shut against ourselves the door of Thy mercy. Help us to forgive, as Thou hast forgiven; to seek good in every one; to be slow to anger, as becometh our ignorance and the charity that thinketh no evil. Thus may some true gleams of Thy love shine for us in every human face. For hast Thou not loved us and given Thy Son for our release? And shall we hate where Thou lovest? Or be impatient where Thou waitest long for man's return? So deliver us from all uncharitable thoughts and unkind words for the sake of Christ. Amen.

The Conversation Corner



EAR CORNER-ERS: School is done—vacation's begun! All the recitations and 'zaminations and declamations and orations are over. I have attended several "closing exercises,"

and read of lots of others in the daily papers. How it does make old folks young again to see and hear these boys and girls as they "speak their pieces" and go off the stage with cheers, with bouquets and (perhaps) with prizes! One declamation I was specially interested in, called "The Unknown Speaker," about signing the Declaration of Independence in 1776. How well I remember a boy speaking that same piece at an academy "exhibition" more than fifty years ago—it was always called "the Gibbet Piece" then—and I could think all the way through what sentence would come next. Of course I was glad to have that boy get the first prize!

In all these Commencements attended or read about, more or less "Cornerers" figured, and one newspaper reports the graduation from college, with honors and prizes, of a boy well known in the earlier years of our Corner, who has had a manly struggle working his way through, and who will now be all the better equipped to take up life's business in earnest—congratulations to all such past members!

And now for vacation—I wonder where you are all going. A good many, no doubt, to the seaside—the very best place in summer time; I envy you! A lady writes from an interior town:

Are you ready for a vacation trip on the "Alphabet"—was that the name? It is a long time since I saw it. . . .

When I read that I resolved to ask D. F. to exploit our once famous Corner boat this week. Except for the winter yarn of "Eric," one of the Despotie Foreman's compositors, a year or two ago, about seeing the "old Captain" at the South Shore cabin, nothing has been heard of him or the "26" (as the *Alphabet* seems to have been named after its mysterious wreck and reconstruction) for a long time. The last positive information was that it was seen at Clark's Island, in Plymouth Bay—a very appropriate place, as Skipper Myles was a native of Duxbury. I wish that Allen P., of Woburn, or any other Corner visitors at Duxbury or Plymouth, would keep a weather eye out for the "26," and even pull over and explore Clark's Island, that historic place where the Pilgrims anchored their shallop for the memorable Sunday before landing on the mainland and beginning the settlement of New England. They must send a snap-shot of the boat and the Captain, as "guaranty of good faith." A gentleman from Cambridge writes:

The boys have gone to Cataumet, on the

shore of Buzzard's Bay, where they will get tanned and salted all summer.

Those are keen-eyed boys; I hope they will write us what their eyes see, even if not including the "26." I have heard of several camping parties in the mountain region, well organized and equipped for healthy and instructive recreation, as Wellesley Camp at Lake Ossipee, N. H., and Camp Awosting on a lake of the same name in the Catskills. I have just met, in taking a little ride on the wheel, three boys bound for two other New Hampshire camps—Camp Asquam in Holderness and Camp Pasquaney in Bridgewater—all with high anticipations of a happy time. They seemed to have eyes and ears open for learning, for they told me they had noted 111 different kinds of birds in the two or three days they had been in the town!

We shall be glad to get letters from any of these campers by seaside or lakeside, with their snap-shots of any unique or interesting view—for instance, a boy harpooning a sea-serpent or chasing a bear. And if any of us cannot "go off" on a vacation, let us enjoy ourselves at home—perhaps boating on our own ponds or exploring the neighboring country on the nickel-fared trolley cars.

A lady on Commonwealth Avenue, who seems entirely in sympathy with our Corner idea of learning all we can from each other, writes us:

Dear Mr. Martin: The multitude of your Cornerers are surely learning to keep their eyes open for everything that is interesting. The boys, and perhaps the girls too, are well posted on athletic sports, yet I wonder if they ever saw a prettier race than I saw last year on the S. S. *Kong Harold*, going to the North Cape. Leaning over the rail one lovely morning I watched the gambols of a pair of dolphins. They appeared to be well matched in size and expertness, racing for miles, side by side, as near to each other as possible and very near to the ship. It looked as if they had challenged each other to the race. Occasionally one would dodge ahead and seem about to win, but at the next stroke the mate would shoot past again, neither of them holding the foremost position for more than two or three strokes. Suddenly we came upon a school of small fish, when the dolphins darted like lightning into their midst, leaving us forever.

When this excitement had passed we saw an immense whale—thirty feet long, the captain said—leap high in the air, turn a graceful somersault and plunge again into the water, from which a perfect fountain of spray, spread out like an open fan, shot into the air, from ten to fifteen feet high. He repeated this a second time for our admiration. I asked the captain how that volume of spray was thrown up. He replied, "He is thrashing his tail to drive off other large fish that annoy him by biting it." Can you tell how much of truth lay behind this statement?

Boston.

M. J. R.

It is usually safe to take the remarks of a sea-captain, when "off soundings," with a large grain of salt, but this one may be true. When you hear the cry, "There she blows," you will always see a good bit of "thrashing," as the whale "turns flukes," partly of necessity to keep his balance, and partly perhaps in pure sport—for does not the Psalmist say of the great beast in the great and wide sea, "whom thou has made to play therein"? Better ask any old whaler in

the vicinity of Cape Cod or Nantucket about the "thrashing."

(For the Old Folks)

"SLEEP"

This is the true title of the poem asked for, June 22, by its first line. In fact, that is not the first line, the familiar quotation from the Psalm preceding and explaining it. I have a dozen answers to the question, and still they are coming as I write. The poem may be found in A. D. F. Randolph's "Chamber of Peace" (New York, 1874) six eight-line stanzas, the first being:

"So He giveth His beloved sleep."—Ps. 127: 2.

He sees when their footsteps falter,
When their hearts grow weak and faint;
He marks when their strength is failing,
And listens to each complaint;
He bids them rest for a season,
For the pathway has grown too steep;
And folded in fair green pastures,
He giveth His loved ones sleep.

No hint is given in Mr. Randolph's collection or by any of our correspondents, as to the author; several find it in their scrap-books without name. Its associations are precious.

. . . I do not know the author. My attention was called to it by one who heard it read at a funeral by Rev. William B. Forbush.

Needham, Mass.

G. B. G.

. . . The verses are very dear to me. The only copy I ever saw I found in the work-basket of a sister, a few days after her sudden death, and I have been hoping to find the author's name ever since.

Canandaigua, N. Y.

Mrs. B.

. . . It was a favorite selection in the scrap-book of my sister Flora, who wrote many words of cheer and comfort to "shut-ins," herself one. Her footsteps faltered and she was given sleep years ago.

Washington, D. C.

A. P. B.

If the California lady will give her full address, I will forward her a copy, as also to others (especially "shut-ins") who care enough for it to send addressed envelope.

NEW QUESTIONS

I would very much like to know the authors of the lines which follow:

There's a language that's mute,
There's a silence that speaks;
There's a something that cannot be told,
And thoughts that only the eyes can unfold.
Blow it east or blow it west,
The wind that blows, that wind is best.

Putney, Vt.

W. T. S.

I found the lines adjoined copied on the fly-leaf of an old Bible, the writing being considerably more than fifty years old. Can you learn who is the author?

Said Justice, "Man, I'd fain know what you weigh:
If weight, I spare you; if too light, I slay."
Man leaped the scale, it mounted; "On my word,"
Said Justice, "Less than nothing, where's my sword?"

Virtue was there, and her small weight would try;
The scale unskil still kicked the beam on high.
Mercy, the whitest dove that ever flew
From Calvary, fetched a twig of crimson hue;
Aloft it sent the scale on 't'other side.
Man smiled, and Justice said, "I'm satisfied."

Bradford, Eng.

J. B.

Possibly some one can supply an old song, entitled "The Old Man's Dreams," and beginning,

I'm dreaming a dream this afternoon,
Of days accounted olden,
When life ran smooth as a poet's rhyme,
And youthful smiles were golden.

Providence, R. I.

C. A. R.

Mr. Martin

The Beginnings of Human History*

III. The Flood and the Rainbow

BY REV. A. E. DUNNING

Traditions of the deluge seem to be more numerous than of any other prehistoric event. They are included in the folk lore of many peoples. This of itself is good evidence that the deluge is a fact. Geologists have found testimony in the earth of submergence which may have occurred since man has lived on it. To understand the Bible account of the flood we must keep in mind that it was written long after the founding of the Hebrew nation, written by a Hebrew for the purpose of showing God's relation to men in the earliest times. He does not seem to have been careful to harmonize the different versions which he used of the story. If we read only one part of his account, it appears that two animals of every kind, one pair, went into the ark; if another, that seven of each kind of animals called clean by Levitical law were preserved. We read that the flood was caused by rain from the sky, and again that it was the overflow of waters on the earth; that it continued forty days, and then subsided finally after three periods of seven days each; and also that it continued for 150 days, and that it was more than a year before the waters abated. The writer of Genesis says that all flesh except Noah and his descendants were destroyed by the flood, yet he says also that descendants of other men before the flood were living when he wrote; as that Jabal was "the father of such as dwell in tents and have cattle" and Jubal of "such as handle the harp and pipe."

It is evident that the writer of the Genesis story was less concerned to choose between traditions of the flood in order to give accurate history, which no doubt was impossible, than to illustrate by it the abiding relations of God to men revealed in the earliest times. The author of the book used the story of the flood to show the purpose of God for the redemption of mankind, which purpose was consummated in the coming of Jesus Christ. That is the meaning we are to find in it. We may, therefore, tell the story to children without any reference to divergences which are unimportant. But if questions are asked concerning them, we may frankly say that the Hebrew writers used the traditions of their fathers as we use them, adapting their forms to teach the religious truth given them from God. We shall find in the story these eternal truths:

1. *Punishment certainly follows sin.* Adam and Eve disobeyed God and were shut out of the garden in Eden. Cain sinned and brought a curse on himself and woe to his parents and was driven from Eden itself. Sin increased till the moral corruption of the race became so revolting that God swept them from the earth in a deluge. Why have these ancient stories survived so long and why have they so strong a hold on mankind? Because they stand for a truth from which men never can escape, which no amount of knowledge, no heights of civili-

zation, no exercise of skill or genius can change. "He that sinneth against me wrongeth his own soul. All they that hate me love death." That was true before the deluge, is true today and will be true forever. Man's conscience always bears witness to it, yet men are always striving to sin and escape its punishment. The Bible holds its place of power because it says what men know to be the wisdom of all the ages.

2. *Faith in God makes men great.* Noah believed that punishment follows sin. God revealed to him the way the punishment was to come in his time. He stood alone in the world. Public opinion was united against him through weary years. "By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith." Noah has the essential elements of a hero in any age. If we tell his story so that he really lives, those who hear will recognize him as a prince among men. Questions concerning the fitness of the ark for its purpose, the extent of the flood and the time it lasted are trivial. The figure of the man of faith stands colossal against the background of the antediluvian world.

3. *God's covenant with mankind is ever-*

lasting. Men may break it and die. But he is ever seeking to renew it. After all the unwritten woe of a world sunk in sin, God comes again to the survivors who trust him. The curse pronounced on the ground is taken away. The command is repeated to them as it was to man before he sinned, "Be fruitful and multiply and replenish the earth." The rainbow on the clouds, ever assuring sunshine after storm and harvest following seedtime, is made the sign of a covenant between God and man to care for him and provide for all his needs. It is such a sign today. Whenever the rainbow arches the sky it spells the word Providence to all who have eyes to see its meaning. It declares the loving thought of God to all his creatures, man and beast. It promises food for all. It counsels men to be bountiful toward one another because the Heavenly Father "maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." It counsels men to be kind to animals because they also are included in the covenant. The rainbow spans the sky after the shower. It also spans the ages from the deluge that washed the earth clean of its sin till the coming of the new heavens and the new earth, wherein dwelleth righteousness. The story of the bow in the cloud is a lesson of trust, not for children only, but for men and women, for sages as well. When we come to learn again to interpret nature as did the Hebrew poets and prophets, we shall find in it no symbol more profound in its meaning, more rich in its lessons of comfort, than the rainbow.

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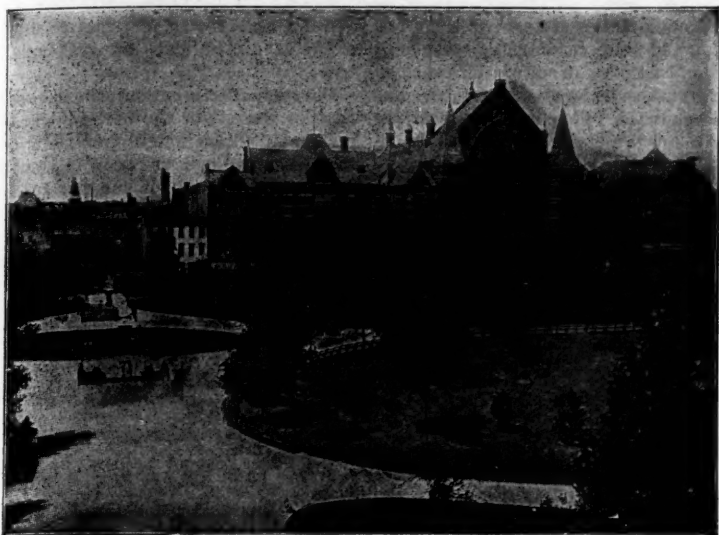
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*The Sunday School Lesson for July 21. Text, Gen. 6: 1-9; 17. International Lesson, Noah Saved in the Ark.

The Opening of the Christian Endeavor Convention



The Auditorium, Cincinnati, where most of the sessions are held

After broiling in the torrid wave that covered most of the United States, Cincinnati arose courageously to greet the Y. P. S. C. E. Convention. Upon the opening day nature's reception was less uncomfortable, but the hospitality of the Christian forces of the city abated not in warmth. As might be expected, the prolonged and severe heat lessened the attendance perceptibly. Yet the opening session on Saturday night gave prophecy of a successful gathering. Two state conventions, Kentucky in Covington and Ohio in Cincinnati, preceded the international and served to create an impetus. We give a view of the session up to Tuesday, concluding the report next week.

OFFICIAL VIEWS, PAST AND FUTURE

As always, great interest centered about the annual messages of President Clark and Secretary Baer. The former dealt with the society in its relation to the new century. He saw every evidence of Providence in the

movement, and the cultivation through it of a strenuous, earnest type of religion. Today it must continue on its well-chosen lines. The church has special need of the prayer meeting and more efficient organization in its departments, to all of which the society contributes. In the age of combinations a new century church trust is a necessity, and to this unity of action Endeavor has brought strength. Mr. Baer commented upon the last ten years' growth from 16,000 societies to 61,000. Since London, 1900, 2,000 have been added. There are now nearly 4,000,000 members. During the year, 160,000 Christian Endeavorers became church members. The Quiet Hour comrades number 26,000, and the Tenth Legion has an enrollment of upwards of 20,000. Societies to the number of 8,526 gave in the aggregate to missions \$504,461, of which \$200,000 went directly to denominational boards. The Chinese Society in the First Congregational Church of San Francisco stands only second among the givers, with \$1,521 credited to its

benevolence, and the Congregational church of Brighton, Mass., holds its lead for Junior giving, with \$232. In fifteen countries there are national unions, many of them with effective field secretaries.

A CONVENTION SUNDAY

One of the new plans inaugurated at Cincinnati was an earlier day of opening, which brought the Convention Sunday second in the sessions. Much delight was expressed in this arrangement by the local workers, who bear so large a part of the management of these gatherings. They were able thus to enjoy some of the best features of the program before wearied out by their labors. On Sunday the quiet hour services were begun, to continue every morning. Dr. Chapman's enforced absence because of illness reduced the number to two, under the care of Drs. Tomkins and Woelfkin. About seventy pulpits were supplied morning and evening by the speakers and visitors. Special separate meetings for children and men and women were held in the three great auditoriums of Music Hall, addressed by Secretaries Baer and Eberman and others. At the meetings in the interest of Sabbath observance, temperance and missions Gen. O. O. Howard, Col. G. W. Bain and Drs. J. P. Jones and A. A. Fulton gave addresses.

IN THE TWENTIETH CENTURY

For Monday this theme was divided between the home and the Endeavor Society. The treatment was virile and helpful. Among the speakers were Rev. J. E. Kirby, Col. E. G. Osgood and W. R. Moody. In the evening the Twentieth Century City was discussed. Interesting addresses were given by Hon. S. B. Capen upon Duty in Municipal Politics, and Rev. C. M. Sheldon upon Its Daily Papers.

The Juniors had a large place upon this day's program. A school of Junior methods was conducted, under the direction of Secretary Baer, and addressed by the new field secretary, Rev. C. E. Eberman, Miss E. W. Olney, Treasurer Shaw, Mrs. F. E. Clark, George B. Graff and others.

In and Around Boston

The Flower Mission

Roses, pinks, sweet peas, lilies, nasturtiums, pink, white, red and golden, sweet with the odors of nature's own breath and bright with the sunshine of heaven—these greet the senses on Saturday mornings at this season in the rooms of the Flower Mission in the Congregational House. These flowers are sent to all the hospitals, the Old Ladies' Homes, to the sick in the Soldiers' Home, to the city mission playgrounds, to the college settlements and to many chronic invalids. Last week 3,000 bouquets were given away. Postals are frequently received from sick people asking that flowers be sent them. One such comes from a woman partially paralyzed for many years, which it took her two hours to write. Sometimes the missionary will walk on the street with her arms full of flowers and crowds of children will follow her into the Sunday school room. The flowers come from all quarters, new towns being represented each week. People with large estates about Boston send in huge boxes, as do some of the local florists. Stories of the rapture with which the flowers are received make one wish to increase the contributions a hundred-fold.

The Harbor Charities

No sympathetic person can pass through such terrible heat as we have had this sum-

mer without a great compassion for the little ones in city tenements, and especially for the poor sick babies and their exhausted mothers. With the cool harbor so accessible, Boston has a place of refuge and refreshment at hand for them, and the charity which provides a day's outing on the ocean should touch the hearts and pocketbooks of the more favored ones. We are glad to note that on July 5 the Floating Hospital, with a cargo of little sufferers, began its trips down the harbor, which will continue daily—except Sunday—until September. Many improvements have been made on the vessel this year and the corps of physicians and nurses increased. A day's sail often puts fresh life into a company of children, but many require longer care. The "permanent ward" can only begin to receive a few of the hundreds who need to be on the water the entire season.

Last week, also, the first of the Randigge Fund Excursions made 250 children happy. They went by boat to Long Island, where they spent the whole day as guests of the city. There will be outings every day now for the poor children who are connected with Boston's various institutions—Sunday schools, day nurseries, settlements, etc.—and every one who witnesses their pleasure must appreciate the benevolence which has provided for it.

A Home for Scandinavian Sailors

Every year between six and seven thousand Norwegian, Danish and Swedish sailors come into the port of Boston. For more than twelve years a special mission in their behalf has been maintained, which is now under the charge of Rev. Oscar Lindegren. Its success has long called for permanent and suitable accommodations. A house in East Boston was purchased in April to serve as a Christian home, and, after thorough renovation, it was dedicated last Saturday evening, with half of the \$9,000 expended for purchase and repairs already in hand. Superintendent Lindegren presided and made an address of welcome in English and Swedish, and the dedicatory address was given by Rev. N. M. Nilsen of Cromwell, Ct., secretary of the Eastern Missionary Society. Rev. Ludwig Akeson of the Swedish Congregational church of Woburn, Rev. August Erikson of the Swedish Congregational church of Roxbury, Rev. Oren D. Fisher of the Maverick Church of East Boston and others took part, and the singing was by the male choir of the Swedish Congregational church of Roxbury. The building is on high ground overlooking the harbor, and is well fitted for the social and religious purposes of the mission.

Happiness should be a prayer.—Amiel.

The Literature of the Day

The Pilgrims' Voyage Retraversed

The three most famous of water crafts, it has been said, are Noah's Ark, the Argo and the Mayflower. The name of the last of these is not found on any contemporary document. It is not in the Bradford History, nor in Mourt's Relation nor in any other record earlier than 1623. But Azel Ames, M. D., has atoned for this neglect by a painstaking study of records, ancient and modern, and by reconstructing the Log of the Mayflower* in a sumptuous volume suited to the place of dignity in American history of the little ship. We regard this work of Dr. Ames as the most valuable contribution to any specific period of Pilgrim literature since the great work of Dr. Dexter.

Dr. Ames has made a thorough examination of all accessible documents which throw light on the emigration of the Pilgrims from Holland and from England. He has brought to his task a critical skill, a wealth of information concerning minute details which must be the result of many years of study and a patience possessed only by the enthusiastic antiquarian. He has gathered apparently all that is known of the *personnel* of the Merchant Adventurers and of the Pilgrims and seems to have considered most of what has been guessed concerning their lives and doings. He has traced through devious paths the officers and marines of the wonderful ship; has analyzed her beams and masts and sails and larder; and out of all he has constructed by means of a meager array of facts, handled by a well-restrained imagination, the daily story of the Mayflower from the date of her charter until she stranded on some unknown shore. The Speedwell also, whose name is not mentioned in any record until half a century after her sailing out from Dartmouth and return to anchor off Gravesend, is given a log which, though briefer, is more clear and connected than that of the ship of which she was the consort.

Dr. Ames enumerates twenty-one new contributions which he has made to Pilgrim history as results of his research. Among them are closely approximate lists of the passengers on the Speedwell when she left Delfshaven, and on the Mayflower when she left London for Southampton, many particulars concerning the Mayflower hitherto unknown, the addition of several new names to the list of Merchant Adventurers and evidence that five of them went with the Plymouth Pilgrims as colonists, proof that Robert Cushman has been unjustly judged by his contemporaries and by historians, an approximate list of the ages of the passengers of the Mayflower and their respective occupations, and evidences of an attempt of Sir Ferdinando Gorges and the Earl of Warwick to steal the Pilgrim colony from the London Virginia Company.

Naturally, the author frequently takes issue with other writers on Pilgrim history, but always with courtesy and with the disposition to weigh conclusions fairly. The facts available in all cases are distinctly presented and the process

of reasoning clearly stated. One impression gained from reading the book is of the small amount of actual information from which so extensive a literature has been produced. This is not the fitting place to argue as to the correctness of all of Dr. Ames's conclusions as compared with those of Dexter, Goodwin, Brown, Griffis and other authors; but it will be freely acknowledged by all students of Pilgrim history that he has accomplished with scholarly devotion a great and permanent service in enriching the annals of one of the most interesting periods of the history of America, that period when the foundations of our national character and government were laid.

The Bee Idealized

In the life of the hive, which Maeterlinck has studied for twenty years, the Flemish novelist finds again the problems of the universe, which interest him absorbingly in his study of human life. This book* is not a treatise on bee-keeping. It is not a study in biology. It cannot be called an essay on final causes, though it is here that its interest culminates. It is the prose-poem of a student of all these, bringing the best that he has discovered and learned and meditated and imagined to share with his readers.

The parallel life and intellect of the honey-makers help to illustrate, without explaining, our human life and thought. The hive is full of puzzling and challenging mysteries. It seems as if the thought of community of interests, hopes, efforts and self-sacrifice could be carried no further. It was this articulated life of one social entity which led Lewis Carroll in one of his books to speak of the soul of the hive existing in the separated individualities of the inhabitants, as the soul of a man exists in the united members of his body.

Something like this the author is compelled to take for granted. There is a lesser individuality of each one of the bees, as his experiments prove, but the real personality is back of the whole individual community. He finds instinct too narrow a word to describe the processes of reasoning and decision which go on in the mysterious depths of the hive, and establishes to his own satisfaction proofs of an advance in the use and improvement of environment, which show that this soul of the hive is yet plastic and capable of advance in civilization.

Although he comes to his problem with no Christian prepossessions, it proves difficult for him to speak of the thinking power behind phenomena—nature he calls it—except in terms of personality. His discussion stops short of definite conclusion in regard to the character of the Sustainer and Director of life. The argument from the terrible and horrible in nature throws doubt, as it always must without the personal revelation, on the benevolence of the Creator. But his gropings after an explanation are significant as showing how far toward the picture of the written

Word a careful and imaginative student of the book of animate nature is impelled to go.

For sympathetic but untechnical knowledge of the life of the bee, and for suggestive and imaginative treatment of a fascinating theme, the book is valuable. It is not too heavy for summer reading, and ought to be more enjoyable and profitable than most of the "summer stories" with which the shelves of the bookshelves are cumbered.

The New Books

* * * In some cases, books announced in this department will be reviewed editorially later.

RELIGION

Ten New England Leaders. By Williston Walker, Ph. D. pp. 471. Silver, Burdett & Co. \$2.00.

Joy in the Divine Government. By L. A. Gotwald, D. D. pp. 314. F. H. Revell Co. \$1.25. Fifteen sermons, the first one of which gives the title to the book. Clear in thought, simple in style, devout in spirit, convincing in argument, irenic in temper, positive, Scriptural, and at times eloquent in assurance and appeal. Worthy to be read as a devotional book and to be studied for its illustrations of effective preaching on practical themes.

Power for Witnessing. By A. F. Ballenger. pp. 201. F. H. Revell Co. \$1.00. In the form of direct address counsel is given how to have Christian experience, and how to tell it so that others may possess like peace and joy in the Holy Ghost. Mr. Moody's style of personal argument is reproduced here. Great emphasis is laid on the necessity of believing the words of the Bible as interpreted by the speaker and applied to the hearer. This method has been very successfully used by evangelists, and for those who would employ it the book is suggestive and apparently the fruit of experience.

An Highway There. By Rev. W. C. Scofield. pp. 418. F. H. Revell Co. \$1.25. An exposition, in seven chapters, each with seven divisions, of the way of salvation, from man's moral impotence in a state of sin to the privileged hereafter. Uses a style of interpretation of Scripture much less common than twenty-five years ago, and adopts theological formulas which have come to be superseded by other expressions. Here is an example: "The blood of Christ, the Lamb slain from the foundation of the world, was the equivalent of the law's demand which God accepted." Simple and devout in style, fervent in spirit and furnished with pertinent and tender illustrations.

Junior Bible Lessons. By Rev. W. J. Mutch. pp. 67. Christian Nurture, New Haven, Ct. 25 cents. Twenty-six lessons for children on Abraham, Isaac, Jacob and Joseph. They are excellent for their purpose, and especially suitable during the coming months, when the International Sunday School Lessons are treating the same subjects. Historical illustrations, poems and pictures are usually well chosen, and method and material are suggestive.

Why I Became a Baptist. By M. C. Peters, D. D. pp. 78. Baker & Taylor Co. 50 cents. A biography of Dr. Peters by his assistant minister, with newspaper eulogies, a bibliography of Dr. Peters's works, and an autobiography of the processes of mind by which Dr. Peters reached the conclusion that immersion is the only Scriptural baptism and that only those who have been immersed ought to partake of the Lord's Supper. For the honor of the ministry we are glad to say that most ministers would not acknowledge their editorship of such a collection of fulsome compliments of themselves.

BIOGRAPHY

Old Highland Days. By H. A. Kennedy. pp. 288. Religious Tract Soc., London. \$1.50. John Kennedy, the hero of this life-story,

* The Mayflower and Her Log, by Azel Ames. pp. 375. Houghton, Mifflin & Co. \$6.00.

* The Life of the Bee, by Maurice Maeterlinck. pp. 427. Dodd, Mead & Co. \$1.40 net.

contributes its most delightful chapters in the form of a brief autobiography, covering his recollections of a childhood spent in a Highland Congregational manse. He was himself pastor first in Aberdeen, and then for thirty-six years of Stepney Meeting Congregational Church in East London. It brings one in touch with a strong individuality and an earnest and fruitful life, and will reward the reader by its pictures of the changes in Scotch and English social customs as well as of the labors and experiences of Dr. Kennedy.

Charles McEwen Hyde. A memorial prepared by his son, Henry Knight Hyde. Eddy Press, Ware, Mass.

Rev. Dr. C. M. Hyde, who died in Honolulu, Oct. 13, 1899, was for many years the principal of the North Pacific Missionary Institute for training native Hawaiian preachers. This modest volume, prepared for private distribution among his friends, will be appreciated by many readers of *The Congregationalist*, to whose columns Dr. Hyde was a frequent contributor.

A Modern Knight of the Cross. pp. 220. Jennings & Fye. \$1.00.

Largely composed of extracts from the diary of a young man, William Stockton Heacock, who died at the age of twenty-two. Unusual earnestness and piety characterized his inner life, and this volume, which is compiled by his parents and sister, will be of interest to his friends.

FICTION

The Grapes of Wrath. By Mary H. Norris. pp. 345. Small, Maynard & Co. \$1.50.

Stories about the War of the Rebellion have been numerous, but they possess an endless interest. In this novel the scene shifts from South to North and thence to South again, and centers about the fortunes of a New England family, with one son in the rebel and one in the United States army. There are several pairs of lovers, a good deal of incident, and altogether it is an interesting and readable book.

A Soldier of the King. By Dora M. Jones. pp. 284. Cassell & Co. \$1.25.

The English author of this novel of the war between king and Parliament, unlike some of her American sisters, has no especial taste for blood-letting. It is a pleasant story and well told, the interest centering in the study of contrasted characters. Major John Gifford, at once the hero and villain, is an historical character, who was afterwards Bunyan's pastor and his model for the figure of Evangelist in his famous allegory. The transition from the wild life of a royalist spy to the pastoral office in a Baptist church at the end of the seventeenth century affords a striking opportunity for a powerful study of character, of which the author has not been able to make as convincing use as we could have wished.

Quality Corner. By C. L. Antrobus. pp. 350. G. P. Putnam's Sons. \$1.50.

Something delicate and unusual distinguishes this story. The plot is simple, the action not at all complicated; its interest lies in the subtle understanding of differing characters and their reflex action upon each other. The heroine, is especially delightful and of an unaccustomed type.

Seven Maids. By L. T. Meade. pp. 406. E. P. Dutton & Co. \$1.50.

An English girls' story. Two of the "seven maids" are alleged to be Americans, but they only live in the author's imagination. The heroine is a disagreeable child, about whose misbehavior the story centers. Rather improbable and arouses but a mild interest.

The Corsair King. By Maurus Jokai. pp. 191. L. C. Page & Co. \$1.00.

A nightmare story fit for a library in hell.

Lichtenstein. After the German of Wilhelm Hauff, adapted by L. L. Weedon. pp. 304. E. P. Dutton & Co. \$1.50.

A well-known German historical romance of the year 1519, having Ulrich, Duke of Würtemberg, for a prominent character, now placed within reach of English readers and brought out in handsome form, with illustrations by T. H. Robinson.

MISCELLANEOUS

The Tribulations of a Princess. pp. 379. Harper & Bros. \$2.25.

In reading the previous book of this nameless writer, that tawdry chronicle entitled *The Martyrdom of an Empress*, one jumped irre-

sistibly to the conclusion that its author was some upper servant in the imperial household of Austria, an ambitious and over-educated *femme de chambre* or manicure—at the highest a reader or nursery governess. For all its pretensions and ill-bred familiarities, it was evident that she possessed neither birth nor breeding of her own. Her new work confirms this impression. The Princess "Muzzi"—Mussy would be a more suitable spelling, to judge from the portrait—is a spurious and unreal personage. The empress and "Rudi" reappear in the story, and so do many other illustrious figures, but they are *simulacra*—not real people—possessing neither flesh nor blood, nor brains nor dignity, nor worth of any sort. They are like strolling players imitating kings and queens without exactly knowing how to do it.

Last Confessions of Marie Bashkirtseff. pp. 157. F. A. Stokes Co. \$1.10.

We should have said, if consulted, that Marie Bashkirtseff had confessed as much as was worth while in her previous book. With the exception of her letters to Guy de Maupassant, which are clever and *rusée*, nothing is revealed of her that we did not know before—

her boundless egotism, her conceit, her insatiable desire for emotions. The sense of humor seems omitted in her construction. "The hair twisted on top of the head and spreading naturally, and this magnificent brow, of which I did not suspect either the beauty or the nobleness, change me altogether. I become of an imposing candor; it seems to me that I am pontifical or that I am descending from a throne. This gives a sweet gentleness to the bearing, an air of calm and strength!" This extract is actually written in all seriousness.

Russian Life in Town and Country. By F. H. E. Palmer. pp. 320. G. P. Putnam's Sons. \$1.20.

A valuable contribution to the sum of information about Russia. The author's knowledge is so intimate and his description of Russian forms of government, modes of life and habits of thought is so minute that his book requires and will repay close reading. In view of the increasing interest in the country and the growing need of a clearer understanding of its people, the work is timely.

Verses. By Helen R. S. Stickney. pp. 125. G. P. Putnam's Sons. \$1.00.

Book Chat

Dr. S. Weir Mitchell has just returned to this country after a tour around the world.

We are promised a novel, called the Benefactress, by the author of Elizabeth and Her German Garden.

Within three weeks of its publication the Macmillan Company announced the 180th thousand of Winston Churchill's new novel, *The Crisis*.

The welcome announcement is made that the long-promised American Standard Edition of the Revised Bible will be published in August by Nelson & Sons, New York.

Hamilton W. Mable and Irving Bacheller are among the distinguished literary men who are being entertained this month by Mr. Andrew Carnegie at his magnificent home in Scotland.

Some enterprising person has been studying Shakespeare as a title-maker, and discovered that 126 British and American novels and seven plays have drawn their titles from his works.

One of the most notable among features of the July magazines is an extract from the diary of Francis Parkman, when at eighteen he paid his first visit to Lake George in 1842. This is the embryo historian's first sketch of a historic locality.

Mr. Frank T. Bullen, author of *The Cruise of the Cachalot*, With Christ at Sea and other stories of life on shipboard, sails for Boston, Aug. 1, with the purpose of visiting New Bedford, from which he sailed many years ago on the whaling voyage immortalized in *The Cruise of the Cachalot*.

The persistency with which an old address sticks is illustrated by the receipt of a letter by the Publishing Society addressed to M. H. Sargent. Mr. Sargent was its agent twenty-five years ago, but has been dead for several years. Letters addressed to George P. Smith, who died about five years ago, are frequently received.

While Chicago, in view of the great philological collection acquired by the Newberry Library, is likely to become headquarters for students of philology, Brown University is planning to make Providence the center for the study of early American history. With its new gift of the John Carter Brown Library of Americana and the splendid endowment that goes with it, this does not seem an impossible ambition.

The *Cornhill Booklet* recently published a new Valima letter from Robert Louis Stevenson to George Meredith. Here is a self-revealing passage in it, written in answer to the

charge of idleness from some of his critics: "For fourteen years I have not had a day's real health; I have wakened sick and gone to bed weary; and I have done my work unflinchingly. I have written in bed, and written out of it, written in hemorrhages, written in sickness, written torn by coughing, written when my head swam for weakness; and for so long, it seems to me I have won my wager and recovered my glove."

A piece of great fortune to the Newberry Library of Chicago is the acquirement of the philological library of 15,000 volumes collected by Prince Louis Lucien Bonaparte, nephew of Napoleon I. He was a renowned philologist, having spent forty years and immense sums of money in making this rare collection of books, which is acknowledged to be the finest of its kind in the world, and not to be duplicated even in the British Museum. The Newberry Library has been negotiating this purchase for two years, and now that the prize is secured will enjoy the prestige of owning the only philological library of importance in the United States.

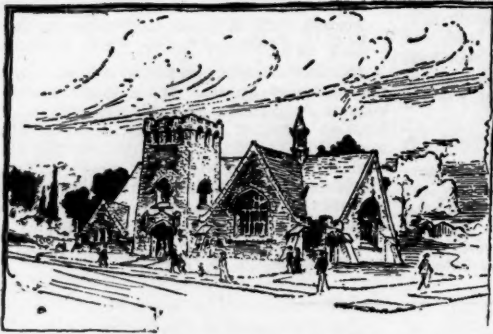
Mr. C. D. Meigs, of international Sunday school fame, has prepared what he calls the Home Department Blue-Book. It is anything but blue—rather, we should say, it would be a cure for the blues—but the cover is blue, and the book is written to encourage the organizing of a home department in connection with every Sunday school. Our Publishing Society, approving this method of Sunday school extension, offers to send one of these little books, free of charge, postpaid, to any pastor or Sunday school officer or teacher interested in the subject. If every pastor were to read this book and act upon its suggestions, thousands would enlist in Sunday school work who are now out of all touch with it.

The late Sir Walter Besant was an omnivorous reader of books. Among all those he read in his boyhood he put *The Pilgrim's Progress* first. He said of it once: "It still seems to me the book which has influenced the minds of Englishmen more than any other outside the covers of the Bible. While it survives and is read by our boys and girls, two or three great truths will remain deeply burned into the English soul. The first is the personal responsibility of each man; the next is that Christianity does not want, and cannot have, a priest. I confess that the discovery, by later reading, that the so-called Christian priest is a personage borrowed from surrounding superstition, and that the great ecclesiastical structure is entirely built by human hands, filled me with only a deeper gratitude to John Bunyan."

In and Around New York

Richmond Hill's New Edifice

Richmond Hill is a beautiful suburb of Brooklyn, just over the line in Queens County. With its adjacent suburbs it has a population of about 20,000, and is growing rapidly. The foundations of the new Union Congre-



gational Church are finished and its completion is promised for this fall. It is to cost \$23,000, of which \$8,000 was raised locally and \$5,000 is to remain on mortgage without interest. The Church Extension Society helps materially, and Plymouth, always Union's friend, renders assistance. The location is at Oak and Orchard Streets, on a plot 150 by 100 feet. The material is native stone. In the main part are auditorium and Sunday school room, the former to seat 320, and the annex provides ladies' parlor and kitchen. A study is in the tower above the vestibule.

Union Church dates from 1885 and has seen many privations and changes. For some years it was under the spiritual charge of Thomas Kimber, a Friend, whose wife gave an initial nest egg of \$250 toward the building fund. A hall was used for a time, until the structure now used was purchased for \$5,000, members of Plymouth Church assisting. The pastors have been Rev. Messrs. William Carruthers, J. E. Fray and Howard Billman. The present one, Rev. G. A. Liggett, Ph. D., is a son of Rev. Dr. Liggett, for thirty-seven years pastor of the Second Presbyterian Church of Raleigh, N. J. He was educated at Rutgers and Union Seminary. His one previous pastorate was at Deposit, N. Y., where the Congregational church has a more or less close connection with a presbytery. He has been at Union since early in 1900 and has become thoroughly identified with place and people. The membership of the church is 175, and its Sunday school numbers 200.

Summer Arrangements

Nearly all New York churches have entered on their summer programs, and while a few, like the Madison Square Presbyterian, will close their doors for a month or more, the majority will continue at least one Sunday service. Churches that remain open keep up a record that reads well, but worshipers in them are few indeed. When Campbell Morgan comes to the Fifth Avenue Presbyterian in August he will fill it, largely at the expense of many other sparse congregations, but almost no other man can come to New York in July or August and command so much as occupants for body pews. Pilgrim Church will be closed, Dr. Dewey being absent all summer and the congregation uniting, as usual, with others, services to be held in the First Reformed Church on the Heights. Clinton Avenue unites with Lafayette Avenue Presbyterian. Evening services have been discontinued at Lewis Avenue, and the last formal praise service has been held at the South. Except for a Sunday or two in August, Plymouth will be open with notable supplies. Rev. Samuel Scoville, a new assistant, comes Sept. 1. Dr. Cadman goes abroad to preach in Tollington Park Church, London. Dr.

Jefferson will summer in New Hampshire, but Broadway Tabernacle will be open, as usual, the assistant, Rev. G. Andrew Gordon, preaching. Pilgrim, Harlem, will close, uniting with other Harlem churches. Dr. Babcock's Brick Church remains open, except for the two last

Sundays in August, with President Stryker of Hamilton as morning preacher. Both Collegiate churches on Fifth Avenue will be open, with assistant ministers as the preachers; but Dr. Parkhurst's Madison Square, the Madison Avenue Presbyterian, Baptist and Reformed Churches—there are three of this name and all large—will be closed. So will Central Presbyterian, Fifth Avenue Baptist, Dr. Chapman's Fourth Presbyterian and St. Andrew's Methodist. Few men known to fame will come to New York pulpits from outside, and there will be no tent meetings this summer. More Sunday schools than usual will be closed, the reasons given being the excessive heat and the increased prosperity of parents, who more largely than heretofore take their children away in July and August. A duller outlook has not been known in years.

Bushwick Avenue Calls Mr. Hainer

Bushwick Avenue Church, Brooklyn, left pastorless some months ago by the resignation of Rev. C. W. King, held a special meeting last week and extended a unanimous call to Rev. William H. Hainer of the Christian Church of Irvington, N. J. Considerable difficulty has been had in selecting a man, and it had been thought wise to defer action till fall, but conditions in the church made it wise to act now. Pastoral work needed to be done. Mr. Hainer is a graduate of the Christian Biblical Seminary at Stamfordville, N. Y., and for four years was pastor of the Christian Church of New Bedford, Mass. He has been several years at Irvington, and has long been president of the New Jersey Christian Conference. His father is a retired minister residing in Newark, and his five brothers are all in the ministry. From what Mr. Hainer said when the call was formally delivered to him, the committee believe he will accept.

Lack of Interest in Young People's Gatherings

In ordinary years it is difficult to induce New York city Endeavorers to attend their own national convention. An officer of the state union usually acts as transportation manager and gets a few to go, but this year he is manager of an Epworth League party to San Francisco. The terrific heat of last week kept away the few who might have gone to Cincinnati. Enormous crowds are going to California, though ticket agents say patronizers of the cheap rates do not all look like Methodists or as if bound for a religious convention. Y. M. C. A. interests were never more virile than now, but New York societies of young people within the churches are more than ever irresponsible. The Brotherhood of St. Andrew responded to an appeal for a midsummer convention in Detroit, but New York's delegation will be small. Unquestionably the young people's societies in this city lack the public spirit of former years, and this is disastrous to concerted action. Pastors say, however, that these societies are doing good parochial work.

Results of the Weather

On account of the recent terrific heat, the floating hospitals started three days earlier than usual to care for sick babies. Subsequent rain storms did much damage in the Bronx, but more in Brooklyn. St. Agnes's

Roman Catholic Church was struck by lightning and burned, entailing a loss of \$200,000. The tower of Dr. Meredith's church was struck, with a damage of \$300. Central Church was injured to the extent of \$2,000, caused by a flooded alley between the vestibule wall and a public school. A section of wall forty feet long and eighteen feet high fell into the alley. It is understood that after Dr. Cadman has gotten well into harness the matter of a new edifice, to be a credit to Brooklyn and to the denomination, will be brought forward. Were the incident to the vestibule wall more serious, it might precipitate the project.

Seven Millions for Art

The Metropolitan Museum of Art has had an unexpected windfall of about \$7,000,000. Many years ago a Mr. Rogers founded locomotive works in Paterson, N. J. Dying, he left them to a son, who lived a hermit and made them pay. Rarely eccentric, he disliked his relatives and left them altogether only about \$250,000. He had never taken interest in art, and was known to the museum management only as a small annual subscriber, who had never been to see the pictures, but had come once or twice and asked how money matters stood. His will was drawn nearly ten years ago, and, though there may be a contest, lawyers say it is difficult to think of any ground for breaking the instrument. The Metropolitan Museum, started twenty-three years ago, is ambitious to rank with the British National Museum. Its resources are a little more than \$600,000, while the British Museum spent more than that sum last year out of its income. This Jacob S. Rogers bequest will secure to the Metropolitan a rank it had not dared to hope for in many years.

The Mormon Status

So much has been said in local papers of late about Mormon missionary effort that the impression has gained ground that the work is new, or at least more active than formerly. On the authority of the elder at the head of the work in New York and Brooklyn, it may be said that Mormon effort is no more marked now than at any time for eight years. It cannot be said that any great success has attended the efforts of the missionaries, for the extent of their membership claims in the cities named is sixty-one. Similar work is being done in other centers of the country, and the statement is made that between 800 and 900 elders are constantly at work in mission districts and conferences. They have a larger following in Chicago than in New York, the work there having been established twelve years. Boston is said to have about the same number as New York, though in the New England conference of which it is the center much work is done in the country districts, and some adherents are there gained. Outside the United States Mormon missionary effort is largely confined to Great Britain and Scandinavia, in the former of which countries 10,000 members are claimed. The steamship New England on its last voyage to Boston from Liverpool brought over about sixty converts, mostly young women, who were bound for Utah.

C. N. A.

The pastor of a Methodist church in St. Paul, Minnesota, who refuses to live on a salary from the church, which money he thinks is raised in questionable ways, has retained the pastorate, but also gone to work in a tailor shop earning his bread—not by tent-making, as did one of the greatest of Christian preachers, but by repairing garments. This is a protest against church fairs, etc., which is more than oral—it has back of it willingness to suffer.

New Hampshire

Consulting State Editors: Rev. Messrs. S. L. Gerould, D.D., Hollis; Cyrus Richardson, D.D., Nashua; W. L. Anderson, Exeter; N. F. Carter, Concord; and W. F. Cooley, Littleton

Prohibition in New Hampshire

There is apparently no abatement of vigor in endeavors to enforce the prohibitory law. Rev. J. B. Carruthers, in the employ of the Anti-Saloon League, is striking vigorous blows in the northern part of the state, carrying consternation to some least expecting it. He is fearless and untiring, and is in for the fight with his whole soul. In the southern part interest centers on the agitation in Manchester in regard to the impartial enforcement of the law by the police commissioners, whose sworn duty it is, but who have allowed what is known as the Healey system to obtain. This is practically a license law. The matter came before the ministers' association at its last meeting, and the discussion resulted in the passage of resolutions demanding the impartial enforcement of the prohibitory law or the resignation of the officials. In case they continue to defy public sentiment a citizens' mass meeting was favored. The outcome is awaited with interest and anxiety. N. F. C.

On the Upper Connecticut

Coos Conference, comprising seven churches in New Hampshire and three in Vermont, met this year at Lunenburg, Vt. There were addresses by Mrs. G. H. Gutterson, Sec. A. T. Hillman, Rev. H. O. Wortley and others. Rev. W. F. Cooley of Littleton, N. H., was the preacher. Reports showed a genuine gain during the year. Here is a summary of the New Hampshire showing:

West Stewartstown, just under the Canadian line, after a period of difficulty, is looking for a pastor from Yale Divinity School, and the religious interest is growing. Colebrook has had several additions to membership and an increase in interest. Considerable money has been raised, also, for special purposes.

The vigorous Lancaster church has made substantial progress. Special attention is given to the evening service, with good results. There has been an increase of interest among the young men. The growing Sunday school includes a large kindergarten and an intermediate department. Dalton is now without a pastor and the church is much run down, but it is hoped that this summer, through earnest missionary work, it may be revived and encouraged.

Bethlehem is cheered by a spiritual awakening among the young people. Six have just come into the church and as many more are expected. The Young People's Christian Union—a new organization with an age limit of twenty-five years—has now about three-quarters as many members as the church. The financial condition, too, is improved. The pastor, in pursuit of health, is about to leave for a vacation of four months or more. At Lisbon the young people's meeting and the evening service are about to be combined. The church entertained the White Mountain C. E. Union recently. An address was made by Rev. C. D. Crane, president of the Maine State Union.

At Lebanon and Enfield Rev. E. T. Farrill is doing full work again, having served the Enfield church, where there is much interest, for a month past. Kimball Union Academy opens its spring and summer terms auspiciously, with the religious element well to the fore, as usual. Every effort is made to maintain the old institution's well-earned place in the front rank.

At Berlin the people are still looking for a pastor. Rev. J. B. Carruthers, the former pastor, is drawing out large audiences in the

county. At Lancaster on a recent Sunday evening he had 425. The temperance workers of the towns are waking up to demand of their officials the enforcement of law. In Berlin, where the mayor is vigorously pressing the saloon men, several have already closed their doors.

Since May 1 twelve persons have united at Bethlehem on confession, four adults and six high school girls. This is not the result of a revival or evangelistic work, but of a healthy spiritual condition this spring. Rev. B. F. Gustin has been granted a four months' vacation by the church, which refused to accept his resignation.

W. F. C.

Two Memorial Libraries Dedicated

MEREDITH

The library built by the munificence of Mr. Benjamin M. Smith in honor of his parents, long-time residents of the town, was dedicated in the presence of a large gathering of citizens and friends. The hall was beautifully decorated, and an atmosphere of rejoicing was all pervasive. The donor, whom all were ready to honor for his kind remembrance, gave a brief sketch of the life of his parents and the debt he owed them for their influence in so shaping his life as to make his gift possible, and in closing delivered the keys to the town authorities. Dr. A. J. Greene made the principal address. An original poem and other brief speeches comprised the program. Resolutions expressing appreciation of the gift were passed.

The building, a handsome and imposing structure of pressed brick, costing about \$15,000 and occupying a commanding situation, is an ornament to the village. A handsome town clock surmounts the front. It contains a reading-room, furnished with a handsome electric clock, the gift of Rev. J. Erskine, a conversation hall, delivery room, trustees' room and two apartments having a capacity of 24,000 volumes, also a fire-proof vault in which to keep town records. A hot-air furnace and electric lights complete its equipment. The interior is finished in brown ash. Several portraits grace the walls. A pleasant feature of the closing exercises was the presentation of a check for \$100 from W. A. Bixby of Haverhill, Mass., a former townsman.

CONWAY

A beautiful memorial library was recently dedicated here, the gift of Mrs. Lydia M. Jenks, widow of the late Dr. Thomas L. Jenks of Boston, and her daughter, Miss Sarah E. Jenks. It was erected at a cost of \$40,000, exclusive of the lot, and is a monumental memorial of Dr. Jenks, a native of the town, whose birthplace was near the spot. Conway is to be congratulated for such addition to her intellectual equipment.

A Live Church in the Mountains

The Laconia church received twelve new members at the last communion. Nine came on confession and five were young men. Added to this was the gift of an individual communion service of superior quality, "To the loving memory of Mrs. Mary E. Vaughan by her children." The late Mrs. Vaughan was much esteemed. Eight young men and three young women have just been added to the active membership of the Endeavor Society.

The Sunday school has been thoroughly supplied with Moulton's Bible Stories, and

all the school above the primary department use these for a course of supplementary Bible reading. The school reads in concert for five minutes each Sunday. It will take about a year and a half to complete this volume. Then a new one will be taken up, as this is proving highly satisfactory and is not another device for keeping people away from the Bible. The pastor has charge of the supplementary drill. This is conducted on the basis of the new psychology, and aims to carry out the six points in the ministry of catechising as laid down by Bishop Dupanloup. This more than supplies the place of the usual opening exercises, as the catechism includes hymn study and devotion in addition to the specifically educational work. We think we are realizing the results of a thoroughly graded system without its difficulties and failures. The Sunday school has grown a third in the last six months.

A new plan for securing a private offering from every man, woman and child in the parish for each of the six societies has been adopted and has been tried on the collection for foreign missions. It resulted in a sum larger than the combined offerings of the four previous years for the same object. This was not due to any large gifts. It was simply the aggregate of about 400 offerings instead of 100 offerings, as in previous years. L.

From the Southwestern Counties

The church in Hopkinton has recently given up its pastor, Rev. J. S. Curtis, who has already begun work in Candia. Before leaving he rendered the church excellent service, which will leave it in better shape for his successor. Among other things a title was secured to land adjoining the meetinghouse and the church was incorporated, taking over the property of the ecclesiastical society, and all with good feeling on the part of those concerned. The incorporated church has adopted the by-laws recommended by the National Council and the creed of the South Church in Concord.

Hillsboro Bridge greatly regrets the loss of its efficient pastor, Rev. F. W. Burrows, who has gone to Braintree, Mass. In his somewhat difficult field, which he has filled for six years, he has succeeded in winning not only the confidence but the love and esteem of church members and other citizens as well. His earlier pastorates were at Randolph, N. Y., and Old Orchard, Mo. His address at the last meeting of the New Hampshire churches in May revealed scholarship and oratorical gifts of a high order. New Hampshire's loss will surely be Massachusetts's gain.

Peterboro has called two men who, for some reason, have not seen fit to accept. This is one of our most desirable fields, but the church rightly insists that its shepherd shall have proved himself one who not only cares for the flock but knows how to lead it into choice pastures.

South Merrimack is rejoicing in a resident pastor, Rev. G. H. Hull. The best it can do for most of the year is to have a minister over the Sabbath, so it is not strange that the people are pleased to have a pastor and his family sojourning with them. Mr. Hull has been taking advanced studies at Andover and has supplied the church for several months.

East Sullivan has welcomed several new members on confession, the result of a quiet work carried on by its pastor, Rev. Herbert Walker. Alstead Center has lost its veteran senior deacon, Whitney Breed, ninety-one

Continued on page 84.

From the Lakes to the Pacific

Consulting State Editors: Ohio, Sec. J. G. Fraser, D.D.; Michigan, Rev. Nehemiah Boynton, D.D.; Wisconsin, Rev. J. H. Chandler; Minnesota, Rev. R. P. Herrick; Missouri, Rev. Cornelius H. Patton, D.D.; Colorado, Utah and Wyoming, Rev. D. N. Beach, D.D.; Washington, Rev. E. L. Smith; California, Prof. C. S. Nash, D.D.

A Golden Jubilee in Oregon

The First Church of Portland, which won the interest of all Congregational churches of the country by entertaining the last meeting of the National Council, celebrated its fiftieth anniversary June 15-23. The first session was devoted to historical papers and reminiscences; the next to a historical sermon by the present pastor, Rev. A. W. Ackerman; one evening to a reception under the auspices of the Ladies' Aid; another evening to a Congregational rally; while an all-day picnic marked the half-century milestone of the Sunday school. Those familiar with the large place given to song in the worship of this church and the high musical standard maintained by it will not wonder that two evenings were devoted to oratorios, when Sullivan's *The Prodigal Son* and Root's *The Building of the Temple* were finely rendered by the combined choirs of First Church and the Taylor Street Methodist.

From Mr. Ackerman's historical sermon it appears that the membership has grown from ten to 625. There were two notable seasons in its history: one in 1861-2, when, without a pastor, the women carried on all the regular services, willing to make any sacrifice rather than disband the church of their love; the other in 1865, when every evening, for more than two months, a little company gathered in the cramped vestry to pray for a revival. The fruit of these meetings appeared within two years, when to the sixty members forty were added on confession.

Its earliest services held in a shingle shop, the church has had three houses of worship, and in its present \$100,000 edifice, dedicated in 1895, has attained its ambition to "beautify the place of the Lord's sanctuary and to make the place of his feet glorious."

Of its ministers, the first, Rev. Horace Lyman, brought with him from New England and implanted here the Puritan spirit, which, enlarged and developed, still characterizes the work and influence of the church. A hearty tribute was paid to the service of Dr. G. H. Atkinson, the pioneer home missionary, to whose efforts the existence of the church was largely due and who, through a long and fruitful ministry, was its chief counselor and support.

Oklahoma, the Coming State

BY REV. FRANK FOX, KANSAS CITY, KAN.

Speeding on a June day from north to south and from west to east through miles and miles of Oklahoma wheat fields, passing busy towns and thrifty farms, it does not seem possible that only a few years ago a mob of home-seekers was rushing over this land, each bent on possessing a few of its fair acres.

Banks and prosperous business firms bear witness to prosperity. The saloon, the brothel and the gambling den give evidence that Satan came also to unsettle Oklahoma. But church and schoolhouse are already making their influence felt. The common schools are doing excellent work, while the Congregational college at Kingfisher is training future teachers.

There is a strong and aggressive temperance movement. Governor Jenkins excluded liquors from his banquet. Law and order leagues are demanding the enforcement of the law.

The 7,400 Endeavorers form an enthusiastic army for righteousness. The eleventh annual C. E. convention meeting in El Reno overflowed the largest church in town, so

that the closing sessions had to be held in the opera house.

The rush has already begun in anticipation of the land to be opened in August. All kinds of transportation are in use, from the fast train and the covered wagon to the saddle-while not a few travel on foot. Some urge that the run should be made on foot to accommodate those unable to procure good horses. Hotels are crowded. Men are sleeping on tables, chairs, counters, cots and floors. In El Reno campers are paying \$5 a month for a vacant lot on which to pitch a tent. A business man, an old resident of the territory, says there will be 20,000 people in El Reno before the opening.

Great suffering will be inevitable. Many are finding temporary employment in harvesting the enormous wheat crop, but after harvest little or no employment can be had.

Some will get good claims, but a majority will fail. Four times as much money will be spent in the present opening as all the available land is worth. There will be many home-sick home-seekers. But one thing is certain, in a few years Oklahoma will be a well-to-do member in the great sisterhood of states.

Changing Conditions in Rural Kansas

Free mail delivery and the telephone are potent factors in many rural communities, and both are being rapidly extended. When the service was inaugurated a year ago, on a certain mail route, ten miles from a railroad, four daily papers were taken. Now six days of the week forty-seven are delivered by the postman. The telephone, stretching its wires to many scattered ranches, gives constant communication with the markets.

Postman and telephone serve important social purposes also. Frequent letters pass between neighbors on the same route. Ten postals announce a sermon after Sunday school tomorrow, at the Pleasant Prairie schoolhouse, or a strawberry festival Tuesday evening at Fairview. (It's a poor Kansas county that hasn't a Pleasant Prairie and a Fairview.) These postals will not lie a week in the distant post office because it is too busy a season to get to town, but will be brought to every door and deposited in the little metal box approved by "the department." Mrs. Ranchman breaks the isolation of the long day by "calling up" her neighbor, four miles away, for a chat.

Another aid to missionary work on our frontier is that which is to be provided by Mrs. Broad's Nickel Band, which proposes in early fall to support a ranch missionary in western Kansas, who will traverse regularly wide districts, visiting the people and holding services of a few days at many points.

The effect on rural life is marked. Conditions are constantly improving. The Kansas farmer is awake. So is his minister. If he is not, he must shake off his slumber long enough, at least, to "make a change." These rural districts demand that the men who bear the messages of the church shall be alert. They require a high order of service from their ministers.

The congregations include many persons of education and refinement. Some of them have excellent music. Often the congregations are not small. Coming long distances, they form good-sized audiences, in which are many men. A city minister, pained by the absence of young men from his services, might well envy the country minister his opportunity, who finds at his schoolhouse ap-

pointment a crowd of them ready to give respectful and interested attention to his message.

In the district referred to we have a parish with two churches. Each has a house of worship and one a parsonage. The other has a branch organization occupying a schoolhouse, and this branch has also a branch in another schoolhouse. Each point has a large Sunday school. It is characteristic of county Sunday schools that they have a large proportion of adults in attendance, and they spend much time on the lesson. There are three C. E. Societies and three ladies' missionary societies. The churches have two sermons each alternate Sunday, and the branches one each alternate Sunday. There are also various evening meetings. The families to be visited number over 100. The nearest railroad is ten miles. The field is self-supporting. It contributes to the "causes" of the denomination. Its richest contribution is a succession of boys and girls, who find their way to our colleges and universities.

Kansas has a number of fields similar to this. They require a vigorous and wide-awake ministry. They contribute greatly to the strength of the denomination. A distinctively rural parish has advantages over the country church yoked with a town church. But many town churches where there is overcrowding can justify their continuance by assiduously cultivating adjoining rural districts where now there is only a Sunday school, or where even a Sunday school cannot be sustained continuously.

There are opportunities in the state for the development of strong rural parishes. Blessed is the man who sees such an opportunity and has the industry, the perseverance and the grace to meet it. Congregational growth in Kansas must be largely along this line.

W. L. S.

A New House for Pilgrim Church, Seattle

The fruits of ten years of mission work on the part of Plymouth Church, Seattle, appear in the prosperous Pilgrim Church, of which Rev. Edward L. Smith is pastor. Existing for eight years as a Sunday school, the work developed into a church, which was organized Dec. 5, 1890, with forty-eight members. The roll has now increased to ninety-six. Mr. Smith was called as first pastor. Within a few weeks the attendance outgrew the house, and when it was decided to erect a new one, in view of the importance of the Sunday school as a factor in the work, it was determined to erect first a new building for that. A \$3,000 structure was planned, but as the work progressed the ideas of the committee expanded. Fortunately, hearts were enlarged and pocketbooks opened proportionally, and as a result a building and lot costing \$8,500, exclusive of services rendered, have been dedicated free of debt, and the church holds the refusal of the adjoining corner lot. Mr. R. Ramaker has presented a fine Estey organ.

Attendance on the various services has doubled in the two years and is still increasing, while the large number of new families uniting and assuming responsibility in the work is an especially encouraging feature.

NOTE.—We learn from our Kansas City correspondent that the colonizing plan of Bethel Church referred to last week is in abeyance, but probably will be carried out in the fall.

In and Around Chicago

Ministers' Outing

Every year the ministers of the various denominations are wont to take an outing. For two or three years it has been the custom for as many as possible to take it together. But there are too many to go at any one time when all the ministers and their wives unite. Last Monday the Congregationalists and Methodists, with wives and friends, numbering 2,000, went on the *Whaleback* to Milwaukee. There were two hours in Milwaukee for trolley rides. There was a program of papers and short addresses on the boat, in which a few took part, while the majority found their pleasure in watching the waves and enjoying the cool breezes. Tuesday the Baptists and Presbyterians took the same excursion and had an equally pleasant time.

Campbell Morgan in Chicago

This noted evangelist, or Bible lecturer, as he prefers to call himself, has spent three days this week in the city. He arrived Tuesday afternoon, and in the evening was met by a large congregation in the Chicago Avenue Church. Wednesday noon he addressed an audience of men only in the Y. M. C. A. building, and in the evening spoke again at the Chicago Avenue Church. Thursday, July 4, he delivered two addresses. In all he was fresh and vigorous and attractive in his way of presenting simple evangelical truths. In his noon address on the invitation of Christ, Come unto me, he was original as well as earnest, and must have convinced every one who heard him that he has come to us from across the water because he believes he has a message from his Master to deliver. His re-

ception here, in spite of the extreme heat, ought to encourage him greatly.

Revival Work in the Summer

At the Chicago Avenue Church revival services will be held all summer. The Moody Institute is also interested in the tent preaching movement, through which the gospel is carried into quarters of the city rarely reached, and to people who apparently are hungry for it. Many pastors are taking part in this movement and have arranged their vacations with reference to it. Last summer many of the tents were crowded. Experience seems to teach that the hot months are the best time to give the gospel to those in our cities who need it most. Success, however, is in proportion to the wisdom with which work in these tents is carried on. Although an ordinary sermon is gladly heard, the management of the meeting must be in experienced hands or its effect is entirely lost. In spite of the worldliness and love of pleasure which the summer brings to light, and the absence of thousands of our best workers, the interest in our churches and the outlook before them was never more promising than now.

A Pastor's Gift

Although his voice is no more to be heard in their pulpit, Dr. Noble has put into print for the use of his people a volume of sermons on Typical New Testament Conversions which they will read with great spiritual profit. These sermons, delivered at various times during the last five years, are gathered together to show how differently the Holy Spirit proceeds in leading different individuals into the kingdom of God. They ought to be of value to young ministers as examples of

the way in which the characters of the Bible can be used to teach wisdom to those who are anxious to win souls, but whose experience is limited. The volume is dedicated to Dr. G. S. F. Savage, and was put into his hands by its author on his eighty-fourth birthday.

Mission of the Christian Academy

In all that he has done for colleges, Dr. Pearsons has never lost sight of the academy. In many ways he believes the preparatory school is doing more for the country than the college. A larger number of persons attend it and are influenced by it. More than sixty per cent. of the pupils obtain their entire education in the academy. Here they are trained as teachers or for business. Hence the necessity of sustaining our academies and providing liberally for their endowment. The high school is not yet meeting the demand of the rural communities, or furnishing the kind of education which the majority of our farmers' sons and daughters require. This has been done in years past by the New England Academy and is being done now by the preparatory school connected with the college or such academies as are found at Warren, Ill., Neligh, Neb., and at Ashland, Wis. Just how to provide for these academies and thus perpetuate their work is a difficult problem. Tuition ought not to be made free, nor should the communities in which the academies are established be relieved from responsibility in their management or in providing the larger portion of their endowment. Dr. Pearsons is still studying this academy problem, and in a recent interview expressed his opinions as here given.

Chicago, July 6.

FRANKLIN.

Summer Arrangements in the Boston Churches and the Suburbs

Vacation Activities, Pastors' Recreation, and the Supplies of Local Churches

BOSTON

Berkeley Temple continues all services throughout the summer. In August the evening service will be in charge of the *Endeavorers*. Dr. Anderson, after six weeks in Europe, will preach mornings during August. Rev. J. L. Kilbon supplies July 14.

Central discontinues all services, Dr. Clark resting, as usual, at Kennebunk Port, Me. The assistant pastor looks after the sick, to which ministry the pastor also devotes some part of every week.

Mt. Vernon closes, its congregation worshipping with the Old South. Dr. Herriek summers in England.

St. Mark's remains open all summer, the pastor, Rev. S. A. Brown, preaching until September, when he goes to Cottage City. All services will be continued.

Seamen's keeps open house every day throughout the summer, continuing Sunday school and prayer meeting. Services will be held Sunday evenings, with these preachers in July: Rev. Messrs. J. D. Taylor, J. V. Clancy, W. I. Sweet. Captain Nickerson will summer at Chatham and Monomoy Beach. The missionaries will make daily harbor trips, visiting ships at anchor.

Swedish also keeps on the even tenor of its way, except that the Sunday school omits the class work. Mr. Erikson preaches throughout the season, taking no vacation. To the question, "Have you any novel plans for summer work?" he replies, "The work is carried on in all departments, as in winter" which to most city churches would certainly be an innovation.

Union sustains a service of prayer and con-

ference Sunday evenings and continues the midweek prayer meeting. Other sessions are discontinued, those of the congregation who remain in town attending Shawmut or the Old South. Dr. Loomis's vacation plans include various sections of New England.

ALLSTON

All services will be continued except that of Sunday evening. Rev. J. O. Haarvig goes to Falmouth Foreside and Cushing's Island, Me.

BRIGHTON

The church will be open all summer, morning service only being held. The Bible school suspends during July and August, but prayer meetings will be held as usual. Dr. Berle will spend his vacation at his summer home, "Kinderhof," at Boscawen, N. H., but will occupy his own pulpit and be within call of his parish.

CHARLESTOWN

Winthrop unites with Trinity Methodist Episcopal, keeping up all services except the Sunday school during July. Dr. Forbush lectures at Lake Orion Bible Conference, Mich., visits Buffalo and rests at Canaan Street, N. H.

DORCHESTER

Pilgrim unites with Baptists and Methodists for Sunday services and prayer meeting, two weeks in each church. Its supplies are: July 21, Dr. H. N. Hoyt; Aug. 11, Dr. Ralph Brokaw. Dr. Allbright summers at his camp, "Brightwood," on Big Moose Lake, Adirondacks.

Central is to be open for all services but

that of Sunday evening. Rev. G. H. Flint goes to the seashore. August supplies will be: 4, Rev. A. E. Colton; 11, 25, Rev. H. O. Hannum; 18, Rev. G. H. Cate.

EAST BOSTON

Maverick omits no services, but unites with the Baptists from the middle of July through September, each pastor preaching five Sundays. Making home his headquarters, Rev. O. D. Fisher will take occasional short trips.

Baker continues its usual services, Rev. W. P. Landers preaching Sunday evenings. Rev. J. C. Young summers at Oakland, Me.

JAMAICA PLAIN

Central accepts the hospitality of the Baptists during July and reciprocates in August. The Sunday school closes, but the prayer meeting will be maintained. Dr. Morgan goes to Lake Bomoseen, Vt. Supplies for the last three Sundays in August will be: Drs. W. E. Barton and Cyrus Richardson, Rev. E. C. Webster.

ROSLINDALE

The pastor, Rev. J. S. Voorhees, plans no omission of services. Supplies will be: July 14, Rev. F. H. Kesson; Aug. 11, 25, Rev. Messrs. D. W. Waldron and G. H. Cate.

ROXBURY

Ellet keeps open doors, but suspends the Sunday school and evening service for six weeks. The prayer meeting, however, continues. Rev. N. F. Van Horsen will be resident pastor in charge, and all Roxbury Congregationalists whose churches close are invited to share in his pastoral ministrations.

Immanuel will close from July 21 to Sept. 8, while Dr. Beale goes to the coast of Maine for invigoration.

Walnut Avenue will hold morning services only during July and no preaching services in August. Supplies for the last two Sundays in July will be Rev. E. C. Ewing and Dr. G. W. Phillips. Sessions of the Sunday school and the three Endeavor Societies will be suspended until Sept. 8. The prayer meeting will continue. Dr. Plumb may be reached at any time by applying at his residence, 175 Highland Street.

Highland maintains all services, though that of Sunday evening will be made into a union prayer meeting. In the absence abroad of Rev. W. R. Campbell, Rev. F. H. Allen, the acting pastor, holds himself in readiness for any necessary pastoral service.

Olivet will carry on all services as usual.

South, West Roxbury, keeps open doors Sunday mornings, but omits the Sunday school, prayer meeting and evening service. Rev. P. B. Davis will preach July 28. August supplies will be: Drs. W. T. McElveen and A. H. Plumb, Rev. C. D. Crane, Dr. Michael Burnham. Dr. Merriek spends his vacation at home.

SOUTH BOSTON

Phillips continues all services, uniting with St. John's Methodist Episcopal Church. Mr. Dinsmore lectures at the Summer School of Theology at Fryeburg-on-the-Saco and will travel in Italy and Switzerland.

ARLINGTON

All services will be omitted in August, the building being loaned to the Baptists, whose edifice was burned. Prayer meetings will be held during July, but not the Sunday school. Mr. Bushnell will spend August at Long Lake, Adirondacks.

Arlington Heights keeps open throughout the summer, the Endeavorers carrying the evening service. Mr. Taylor, for a summer diversion, is going to move.

BROCKTON

First and *Porter* hold union services for eight weeks, using the buildings alternately. Dr. Archibald goes to his summer home at Southwest Harbor, Mt. Desert, Me. These preachers will be heard: July, Rev. Alan Hudson, Drs. C. O. Day and C. M. Alford; August, Rev. E. T. Ford, Drs. C. H. Daniels, C. H. Richards and G. E. Martin.

BROOKLINE

Leyden discontinues all services during July and August. Mr. Hale seeks invigoration at Marblehead and Maine.

CAMBRIDGE

First remains open, but gives up the evening service. The Sunday school and prayer meeting will be continued a part of the time. Dr. McKenzie summers in England. July supplies are: Rev. Robert MacDonald, Drs. J. B. Gregg and A. J. Lyman; Aug. 4, 11, Rev. Messrs. W. N. Mason and J. G. Taylor; 18, 25, unites with Epworth Methodist; Sept. 1, Dr. E. S. Stackpole.

Prospect Street joins with the Harvard Street Methodist for the next four Sundays, returning their hospitality during the succeeding four. The Sunday school closes, but the prayer meeting continues. Dr. A. M. Hyde of Toledo will supply the last three Sundays in August and Dr. E. M. Taylor, Sept. 1. Dr. Beard will confine his summer travel to New England, mostly to Cambridge.

North Avenue continues all services, uniting with the North Avenue Baptist through July and August. Supplies are: Dr. W. J. Long, Prof. J. W. Platner, D. D., Rev. Messrs. S. G. Barnes and J. S. Williamson. Mr. Evans goes to Bay View, North Weymouth.

Pilgrim keeps open all summer, maintaining all regular services. Supplies are: July 14, 21, Rev. N. F. Smith; 28, Rev. W. H.

Walker; Aug. 4, 11, Rev. R. W. McLaughlin; Aug. 25, Sept. 1, Rev. E. B. Allen.

Wood Memorial carries on all services as usual. Rev. C. H. Williams visits Ohio and will supply during August at Los Angeles, Cal.

CHELSEA

First and *Central* unite during July and August. Dr. Houghton preaches in July, then rests at Thousand Islands, N. Y., and Wilmot, N. H.

Third plans no omission of services. These ministers will supply: Aug. 11, Dr. A. P. Foster; 18, Rev. G. H. Guttererson; 25, Dr. W. L. Phillips. Mr. Cathcart goes to West-erly, R. I.

Central keeps open house, continuing all services but the Sunday school. Prayer meetings are in charge of the deacons, the topics being taken from the Sunday school lessons. Among the supplies are Rev. Messrs. W. L. Tenney and Asher Anderson, Drs. J. L. Jenkins and R. C. Houghton. Mr. MacFadden summers at Choconut, N. H. The weekly pilgrimages of the Y. P. S. C. E. to the Holy Land have aroused keen interest.

MALDEN

Maplewood omits Sunday school and preaching services through August, but has morning sermons in July and September. The Endeavor service and midweek meeting will be maintained. Dr. Macfarland sailed for Europe June 22, the church having granted him leave of absence till Oct. 6. These preachers will be heard: July 14, 21, 28, Sept. 1, Rev. A. M. Bruce; 8, Rev. H. A. Bridgman; 22, Rev. Joshua Coit; 29, Prof. J. H. Ropes. The regular work at the mission chapel will continue.

Linden sustains all services except the prayer meeting, which will be suspended through July and August. Rev. J. C. Williams expects to spend most of his vacation enjoying the comforts of home.

MEDFORD

Mystic holds preaching service in the morning only from July 15 to Sept. 1. The Sunday school and prayer meeting will be suspended through August. Dr. Horr spends his vacation in northern New York and the Thousand Islands.

Union Congregational, as always, will keep open doors and continue all services, the only variation being that the evening preaching service and the C. E. meeting will be merged in one through July and August. Dr. Wolcott Calkins will preach July 14. Mr. Pierson will spend his vacation at home, No. 18 Wareham Street, and will be pleased to render any needed pastoral service.

MELROSE

All services will be continued except the Sunday school. Church and C. E. Society will unite in a Sunday evening service led by the Endeavorers, at which the pastor or pulpit supply will make a short address.

NEWTON

First (Newton Center) unites with the Methodists and Baptists in preaching and prayer meeting services for six weeks, two weeks with each church. Supplies are: July 28, Rev. A. E. Dunning; Aug. 11, 18, Rev. E. H. Hughes, Dr. J. H. Thomas; July 25, Sept. 1, Dr. K. B. Tupper. Mr. Noyes seeks rest near St. John's, N. B., and at Squirrel Island, Me. In fair weather evening services are held on the lawn.

Second (West Newton) holds union services with the Unitarians and Baptists, the supplies being divided among the three denominations. Sunday school and prayer meeting will be discontinued. Mr. Prudden summers at Camden, Me.

Eliot keeps open doors, continuing all services but the Sunday school. These preachers will be heard: July, Drs. C. O. Day, D. S. Clark, W. E. Barton; August, Prof. J. W.

Platner, Drs. J. B. Gregg, W. E. Griffiths, Wolcott Calkins; Sept. 1, Dr. H. J. Patrick. Dr. W. H. Davis will rest at the "Binnacle," his summer home at Harwich Port, Cape Cod, and will cruise in his new catboat.

Auburndale keeps open house throughout the summer, continuing all services. Mr. Southgate divides his vacation between Maine and Vermont.

Newtonville unites with the Methodists during August. Prayer meetings will be kept up, but Sunday school closes for July and August. The evening service, also, is discontinued. Dr. O. S. Davis goes to South Orleans, Mass. These ministers will preach: July 21, 28, Rev. Messrs. Calvin Cutler and W. W. Sleeper; August, Rev. Messrs. A. M. Hyde, T. S. Hamlin, Nicholas Van der Pyl, Calvin Cutler.

SOMERVILLE

Prospect Hill closes for the last two Sundays in August only, and omits the evening service. Aug. 18, Dr. E. P. Johnson will preach. Mr. Tead will summer in Boston.

Winter Hill will close its doors through August, and Sunday school and prayer meeting sessions will be discontinued.

Highland carries on all services as usual. Supplies will be: July 14, 21, Rev. Messrs. C. B. Curtis, A. N. Ward; Aug. 4, 11, Rev. Messrs. C. A. Conant, J. E. La Count; July 28, Aug. 18, 25, Rev. Ralph Gillam. Mr. Anderson will camp on the Restigouche, Canada.

REVERE

The church remains open, continuing all services but that of Sunday evening. Rev. W. P. Landers will preach Aug. 18. Mr. Eaton summers at Round Lake, N. Y.

QUINCY

Bethany keeps open doors all summer, sustaining all regular services. Rev. W. P. Landers preaches July 21. August supplies will be: 4, 11, 18, Rev. Messrs. C. F. Weedon, A. W. Bailey, A. C. Ferrin. Mr. Hardy goes to Maplehurst, his summer home, at Nelson, N. H.

Wollaston holds union services with the Baptists, sustaining a prayer service only on Sunday evenings. The pastor preaches during July and the Baptists furnish August supplies. Mr. Chase summers at Green Harbour, Mass.

Atlantic remains open, the evening service being in charge of the Endeavorers. The pastor goes to Point Allerton, Mass. The class divisions in the Sunday school are eliminated through July and August, the school being conducted in three sections, in separate rooms, a different person being in charge each week.

Park and Downs continues its regular services as usual, except that the Sunday school teachers are given a month's vacation, one person teaching the whole school. Mr. Megathlin summers on Cape Cod.

WINTHROP

The church keeps open house throughout the summer, sustaining all services. Mr. Goodacre spends his vacation in Nova Scotia, but somehow manages to preach every Sunday in his own pulpit, where he will read an original story, entitled *A New England Boy*. Also, summer classes in domestic science will be held.

The late United States senator, J. H. Kyle of South Dakota, rose higher in the world of politics than most clergymen who leave the pulpit for the legislative hall. A radical Fourth of July oration delivered when he was pastor of the Congregational church at Aberdeen, S. D., 1890, induced a Populist convention to nominate him for state senator. He was elected to the state legislature, and subsequently as fusion candidate was sent to Washington to represent the state. He usually voted with the Republican party.

In Various Fields

The Spiritual Significance of the Natick Celebrations

Two notable gatherings were held last week near Boston, and we may well seek the inner meaning of an occasion which called together people from all over our land to honor the memory of a simple Puritan preacher and teacher, born almost three centuries ago. On July 3 nearly 100 descendants of John Eliot—so-called "apostle to the Indians"—met at South Natick to celebrate in song and story the deeds of his long life of service, to record its sweetness and its heroism, and to renew the strong ties of family interest and affection.

Next day, at the same place, was celebrated the 250th anniversary of the founding of Natick—the first "praying Indian" village in 1651—by John Eliot, with addresses by Dr. E. E. Hale, Lieutenant-Governor Bates and others. A literary symposium, in which many civil and religious dignitaries of the state took part, was followed by aquatic and other sports and a fine display of fireworks. Several speakers referred to the fact that, while the brightness of many stars in the firmament of history has been growing less, Eliot's star has been increasing in brilliancy; and as the perspective of the centuries shows the true proportion of events and the relative greatness of the makers of history, Eliot is coming to be recognized as one of the true seers.

In earlier times the world's heroes have been its kings, its warriors, its poets, artists, scholars; but this celebration at Natick indicates that our estimate of true greatness is undergoing revision, and that the greatest man of all may be he who humbly consecrates rare ability and gifts to the uplifting of his fellowman. To quote Mrs. Eliot-Emerson of Detroit, the poet of the occasion:

Hampton, Carlisle, Tuskegee, many more,
And missions dotting this and every shore
Show to the world that black and white and red
Are but the colored strands of one great thread,
Which somehow got unraveled as they wove,
But now are being knitted up by love.
Did Eliot fail? Was Natick vain? We see
By them how much diviner it may be
To seem to fail, like these, than to succeed
According to the measure of man's greed.

The Heart of the Commonwealth

Summer finds all the Worcester churches active and looking back over a successful year. Last week Piedmont raised \$24,000 to clear up all indebtedness.

Over 100 people from Plymouth made a surprise visit to their acting pastor, Dr. S. H. Virgin, at his summer home in Chelmsford. The Doctor also gave the people a happy surprise before they left by announcing that he had decided to accept the urgent invitation to serve them for another year.

On June 24, Dr. A. Z. Conrad's last Sunday at the Old South before vacation, sixteen persons were received into the church. Dr. Conrad and his wife sailed June 29 for a two months' trip through Great Britain, Belgium, Germany, Switzerland, Italy and Austria.

The Adams Square Church, the youngest of the seventeen in the city, under the leadership of its energetic young pastor, Rev. J. A. Seibert, is steadily gaining in strength and numbers, and with its growing community gives promise of soon being one of the strong local churches. Eighteen members have been received since the March communion. Already it begins to feel the limitations of room on special occasions, when the audiences crowd all available space. The Ladies' Aid Society has completed the payment of its pledge of \$800 toward the church building. The Men's Union has concluded a successful lecture course. It has also instructed its

treasurer to place an offering in the plate each Sunday in the name of the union.

Rev. E. W. Phillips of Hope Church has been spending June at Pigeon Cove. During his absence the various organizations in the church, the Christian Endeavor Society, the Brotherhood of Andrew and Philip, the Sunday school, the Ladies' Missionary Society and the Ladies' Social Union, have in turn conducted the midweek prayer meeting with success, profit and large attendance.

E. W. P.

Centennial at East Hartland, Ct.

This church has celebrated the 100th anniversary of the building of its meeting house. Its rebuilding and rededication in 1875 were described in a paper written by Rev. Lyman Warner, pastor at that time. The present pastor, Rev. W. E. B. Moore, told the history of the building, and among other speakers were Rev. William Knight of Springfield, Mass., son of an early pastor, and Rev. J. B. Doolittle, a former minister. The changes in personnel that old house had seen were told by Mrs. E. P. Jones; and her son, Deacon E. W. Jones, read an inspiring poem on Hartland. Rev. Augustus Alvord, who was present at the rededication in 1875, gave reminiscences, and Rev. F. P. Richards suggested What the House of God Stands for in the Community. The most impressive feature was the home-coming of the sons and daughters of the church who have attained prominence elsewhere, and whose presence is so eloquent a plea for these churches set on a hill.

T. C. R.

New Jersey Churches and Ministers

River Edge has had the unique experience of dedicating its edifice within twenty-four hours of the laying of the corner stone. Indeed, the entire history of this prosperous little church is unusual. Nearly 200 years ago "The Brown Stone Tavern" was one of the best known in the Hackensack Valley. The building, together with its site, was generously presented to the community four years ago for a place of worship, when the stones of the old tavern were used in constructing the new chapel. The chapel association was undenominational, but two years ago, under the leadership of Rev. W. T. Chase, a Congregational church was organized and recognized by council. At this time, through a generous friend, all indebtedness was discharged and the trustees of the new church acquired the property without encumbrance.

The church was fortunate in securing Rev. H. W. Bainton as its first pastor. Under his able leadership the new enterprise continues to prosper.

June 15 the corner stone was laid. Dr. William A. Rice of Newark preached the sermon, while pastors from neighboring Baptist, Presbyterian and Reformed churches assisted. June 16 was Dedication Day. Dr. S. M. Hamilton was the preacher. Later the children held appropriate exercises. The prospects for this vigorous young church are most encouraging.

A council met at Chatham June 12 and ordained and installed Rev. Charles E. Hesselgrave as pastor of the Stanley church. Mr. Hesselgrave is a graduate of Middlebury College and of Drew Seminary. Already his perseverance has borne good fruit in Chatham. A new lot has been procured and plans are being prepared for the erection of a more spacious edifice. The outlook for the Stanley church has not been so bright for many years.

At East Orange, too, First Church has purchased a valuable plot for the extension of its plant. Under the leadership of the pastor a class for the study of Biblical literature is well attended, and is doing excellent work.

The seminar method is adopted with gratifying results.

Asbury Park renders good service to those who care to carry their religion with them to the seaside. The young people of the church, with the consent of the pastor, have mailed neat invitations to the churches of the state urging the attendance of visitors at their services. Indeed, all those who share the faith of the Pilgrims and who visit the Jersey summer resort will find a hearty welcome at this most hospitable church.

Plainfield and Bound Brook have both been cheered by large accessions. At the last communion a larger number of accessions upon confession of faith were made at the former church than perhaps at any one time in the history of the church. As the result of an informal vote at the recent annual meeting of the latter church it is expected that the individual communion cup will be introduced at the next communion season.

After a pastorate of twelve years at Cedar Grove, the venerable B. F. Bradford is relieved for the summer by a member of the Montclair church, now of Yale Seminary. Dr. Bradford is the patriarch of New Jersey Congregationalism and, though in his eighty-second year, is still a vigorous preacher. His son is the well-known pastor at Montclair.

O.

Record of the Week

Calls

BAILEY, HENRY L., Middletown Springs, Vt., to Longmeadow, Mass.
BENFORD, GEORGE, Grand Blanc, Mich., to N. Amherst, O. Accepts.
BRODIE, ANDREW M., Manistee, Mich., accepts call to Hinsdale, Ill.
COUSINS, EDGAR M., Biddeford, Me., to Thomaston.
DOWNS, CHAS. A., to remain permanently at Michigan, N. D., where he has been for a year. Accepts.
HAINER, WM. H. (Christian), Irvington, N. J., to Bushwick Ave. Ch., Brooklyn, N. Y.
KELLOGG, FRED B., Mt. Vernon, N. Y., accepts call to Waterbury, Vt.
MACNAIR, WM. M., Andover Sem., to Sanford, Me. Declines.
MALLOWS, JOHN H., formerly of Angola, N. Y., accepts call to Plymouth Ch., Los Angeles, Cal., where he has been supplying.
MINTY, WM. A., Tyrone, Mich., to Linden. Declines, and will remain a third year at Tyrone and E. Deerfield, with increased salary.
MOORE, NATHANIEL S., Winsted, Ct., to Crown Point, N. Y. Accepts.
NAYLOR, JAS. W., Glenella and Mt. Pleasant, Okl., to add to his field Ridgeway.
RICHARDSON, JOHN P., Dracut, Mass., to Westford, Vt. Declines.
ROBINSON, CHAS. W., to remain another year at Dawson, N. D.
RUSSELL, FRANK, Bridgeport, Ct., to professorship of sociology in Bible Normal College, Springfield, Mass. Accepts.
SARGENT, SUMNER H., Hartford Sem., to Sharon, Vt.
WOODWELL, GEORGE M., Bridgton, Me., to Orono.

Ordinations and Installations

COOK, E. ALBERT, o. Algonquin, Ill., June 21. Sermon, Rev. A. R. Thain; other parts, Rev. Messrs. Jas. Tompkins, Jas. Chalmers, E. S. Carr, Pres. C. A. Blanchard, E. L. Benson and E. D. Wyckoff.
WILD, LAURA H., o. Butler Ave. Ch., Lincoln, Neb., June 25. Parts, Rev. Messrs. H. Bross, C. S. Sargent, S. I. Hanford, John Doane, W. H. Mans, S. Schwab, and O. L. Anderson.
WILEY, HORACE S., Chicago Sem. o. Hillsboro, N. D., June 27. Sermon, Rev. E. S. Shaw; other parts, Rev. Messrs. G. J. Powell, A. Farnsworth and E. H. Stickney.

Resignations

CRAWFORD, WM., Mazomanie, Wis.
DAWSON, WM. E., Blaine, Wis.
DICKINSON, CORNELIUS E., Windham, O.
FENNER, JAS. W., Fort Leyden, N. Y.
HUELSTER, WM., Malta, Ill.
LOCKE, ROBERT J., Plankinton, S. D., to take effect Sept. 1, that he may attend a theological seminary.
MCNEEL, ALBERT W., Buffalo Center, Io., to take effect Sept. 1.
MERRILL, JOHN L., Newbury, Vt.
RICHARDSON, CHAS. A., Oneida, Kan.
WHITE, CHAS. E., Wilder, Vt.

New Hampshire

[Continued from page 79.]

years of age and totally blind for many years. He has been a tower of strength to this little church, patiently and unselfishly laboring for its welfare for more than a half-century. There have been times when but for his care it must have died.

S. L. G.

Granite State Legacies

In addition to the \$300,000 previously given to found the Amos Tuck school of administration and finance at Dartmouth College, Mr. Edward Tuck has given \$100,000 recently to erect a suitable building for its use, and arrangements for fixing on the plan and site will be made immediately.

As residuary legatees of the will of the late Isaac S. Shute of Exeter, the American Sunday School Union, A. B. C. F. M., A. M. A. and the American Baptist Missionary Association have received \$9,948 each.

By the will of the late Mrs. Alice J. Parsons of Portsmouth the church and society of Windham, Me., receives a legacy of \$1,000.

Admiral Belknap Honors the Pascataqua Club

This Congregational Club has a field day, which it fittingly celebrated, July 2, at the hotel named in honor of Admiral Farragut, in full view of the Atlantic, at Rye Beach. The social, prandial and scenic elements were fully appreciated, but the most inspiring feature was a noble eulogy of the navy by Rear-Admiral George E. Belknap (Ret.), whose rich and varied naval experience on the shores of India, China and Alaska, as well as of our own country, amply fitted him to speak with authority. And if the attendants put into practice the quotation coupled with adjournment on the bright program, "I took to my heels as fast as I could," with what seemed unnecessary promptness and energy, it was due to the drawing power of the elusive, home-bound electricies.

For Endeavorers

PRAYER MEETING

Topic, July 21-27. A Strong Weak Man. Judges 16: 20-30.

Our sympathy is at once excited at the wording of this subject. What is more pitiable than the weakness of the strong? We have looked to such and such a man as the embodiment of firmness and power and lo! one day he is broken like a reed, perhaps by his own sin, perhaps by outward circumstances. Then it is that the man of the world grows cynical and suspicious of all men, and knows not where to turn for strength and stability. Then it is that the Christian thinks of Christ and remembers that here, at least, was a perfect man, who, under the most trying circumstances, retained that God-given strength with which Samson, under his temptation, parted.

Youth is always seeking some great man to admire. This is good, for, as James T. Fields has said, the human heart is in its highest mood when it is thoroughly forgetful of itself in an attitude of complete admiration. But who, on the other hand, has not felt the disillusioning which comes with a too close acquaintance with the hero? In the day of Samson's power and strength he was admired and feared. Physical strength has always its admirers. But whether it be this or intellectual power, or mechanical genius or artistic gifts, or whatever raises a man above the ordinary, he must have one other possession to enable him to retain his greatness. It is far

easier to become accomplished than it is to bear unconsciously and naturally special gifts which God has given us. The warning word of Jesus, which told us that to lose our lives was to save them, is always helpful when we are near forgetting that our own gifts are for others and our strength is to save us from ourselves.

The fall of Samson was indeed a deep one, but his fatal weakness is not the end of the story. His greatness was manifest even after he seemed deprived of all that made him so. In his miserable dungeon he meditated upon God's favor to him and his own behavior. In sorrow he bowed his shaven head—sorrow not so much for his lost power as for his ingratitude and falseness. Error and weakness are hard masters. We all have felt that, and what we want is the knowledge of how to keep the strength we have. Fortunate are we if we are able to preserve a memory in our weakness of the source of our former strength. A right mental attitude long preserved leaves its mark, so does a wrong mental attitude. Even though a man walks years in an apparently straight way, and is to all outward intents a good man, if his constant thought has been inclined toward evil, it will one day find expression.

We have only to look back to history to see innumerable examples of those whose strength was their weakness, or rather the immediate cause of their weakness. We may admire up to a certain limit, but there comes a time when we must refuse our admiration and imitation. The world's great heroes will not always bear close inspection. But there is a Hero who invites our friendship and close companionship. Jesus Christ was a man who retained his strength, and so may we. Instead of being like the pitiable Samson, we may be like Jesus if we will. Let us not aspire to be physically strong, as Samson was in the day of his vigor, and be so weak in character that we are not able to withstand the wily and worldly-minded people who surround us. Rather let us be like the gentle Man of Nazareth, who was the highest embodiment of strength, self-control and self-sacrifice.

Items of Interest

Seventh Day Adventists are reported as preparing to establish parochial schools.

Open gambling and protected vice have ceased for a time in Seattle, as the result of an *exposé* of the situation by the Law and Order League.

The casualties on Fourth of July, throughout the nation, were less than in former years. In most cities, owing to the extreme heat, the day was quieter than usual.

Many of the Protestant pastors and philanthropic institutions of the vicinage are reporting losses of their all by the failure of the Leipsiger Bank, Berlin, Germany.

Secretary of the Navy Long, in his Fourth of July address at Hingham, Mass., stated that the fine celebration of the Fourth of July which that ancient town enjoyed without expense to the taxpayers was due to the Pastors' Club of the city.

The Leander crew defeated the University of Pennsylvania in the race at Henley on the Thames, after one of the stiffest contests ever seen, nothing but the superior system of rowing of the English oarsmen giving them the victory by a length.

It is gratifying to see the Federal department of justice moving against the men, rich and poor, high and low, in the Northwest States of the Union who have stolen timber and land from the timber reservations of the nation. Senator Clark of Montana and several of the richest of the Montana mining kings are now under indictment, not only for theft of timber, but of land belonging to the Government.

Tangles

41. HOMONYMS

(A Prize Tangle)

(In this story, find the following personages in words of the same sound but different spelling: A British Sovereign; an American Poet; President of United States; a Secretary of War; an American General of the Revolution; President of United States; Confederate General; American Educator; Governor of Cuba; Mythical King of Britain; "The Wizard of the North"; English Novelist; Three Sons of Adam; Famous Tinker; British Essayist; Scotch Reformer; Distinguished American Jurist; English Philosopher; Earl and Statesman; American Poet; English Statesman; English Poet; President of United States; the First Woman of her Time; English Poet; French President; two British Generals; American Poetess and Story Writer; an American "Czar"; American Poet; British Statesman; American Patriot; Authoress of a Famous Book; Irish Poet; a Signer of the Declaration of Independence; an Apostle; Roman Procurator; a Late Pope.)

In an old-time village in Italy, on the Po (I love to poke about in places off the common route), I saw a rustic dance on the green. There was a soft haze over meadow and lea, but nature was fairer than man. The youths would leer at the girls, or even snatch a kiss, and go scot free, until one stern father saith to one of these rogues, "I will lay my cane over you when I am able" (he was crippled by a swollen bunion). It was strange he did not resort to the stiletto, as cold steel is more in vogue with his race than hard knocks. The music, which was rather martial in character, struck up again, the couples would again lock arms, and the rustle of the contadina's petticoats again be heard. The men wore caps like red woolen sacks, and large belts with a buckle over the pit of the stomach; a sort of spencer, innocent of the tailor, was worn by some.

We then had supper, macaroni which had been drying under the south eave of the cottage, boiled crab and gravy. These at least kept the wolf from the door, but how they could cook and eat these dirty viands, such as we read of in all accounts of Italian rural homes, where the broom is never seen, I could not see. However, they seemed to hail the feast with gratitude, and to stow away more than an average amount. The microbes did not give them a pain, nor pall on their appetite. Their "Sky Pilot," the pious old priest, sent them home at last.

DOROTHEA.

[For the best list of the names received within ten days, Wordsworth's Poetical Works, a pretty edition, will be presented. In cases of doubt, any special merit noted will decide the winner.]

42. TRANSPOSITION

Three letters take—
Part of a verb make,
And a fair lady's name,
And a food plant of fame.

E. L. C.

ANSWERS

36. Reading.

37. In four and one-half minutes from the start all four will be together at the end of Queenie's third round; also two minutes later, when Hal comes to the center. They will be equally distant from each other all the way.

38. Funeral (Few-knee-read).

39. Capella, Spica, Vega, Altair, Antares, Castor, Pollux, Rigel, Sirius, Algor.

40. 1. Dolly Lloyd. 2. Lionel O'Neill.

Recent answers received: From Grant A. Wheeler, East Orange, N. J., to 32, 34, 35; N. R. P., Boston, Mass., 32, 33, 34; Ruth Kellogg (aged 11), McIndoes Falls, Vt., 32, 34; Ernest, Lawrence, Mass., 32, 34; M. B. B., Springfield, Mass., 32, 34, 35; Nellie P. Rice, Cambridge, Mass., 32, 34.

The Reality in Christian Science

Like the dreams of sleep, the dream of Christian Science seems real and pleasant while health lasts; but when the believer suffers injuries so painful as to concentrate his attention upon himself, or when the sickness is in another and is unto death, the dream becomes a nightmare. Then the refrain from the lips of the foundress, "Sympathy with sin, sorrow and sickness would dethrone God as truth," has no power; unless, the testimony of the senses having been denied, the natural emotions of the heart are paralyzed—one of the worst effects of a delusion which, while in all other relations of human life it allows the use of means adapted to ends, in sickness rejects, in the name of God, all that God has endowed with healing properties. At the last, Christian Science and Pagan Stoicism become equivalent terms.—*J. M. Buckley, D. D., in North American Review.*

Education

Prof. T. C. Esty of Amherst College has been elected professor of mathematics in the University of Rochester.

Mr. John D. Rockefeller has promised \$250,000 to Cornell providing a like sum is raised by others. He has extended the time for the acceptance of his offer of \$150,000 to the Newton Theological Seminary to April 1, 1902. Sixty-seven thousand dollars have yet to be raised by the Baptists.

Prof. H. DeForest Smith, assistant professor of Greek at Bowdoin College, has accepted a call to Amherst College to fill the chair of Greek vacated by Professor Sterrett, who goes to Cornell to take the chair formerly filled by Benjamin Ide Wheeler, now president of the University of California.

Mr. S. Joe Brown of Ottuma, a Negro who

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in 1888-89 was professor at Bishop College, Marshall, Tex., has just graduated from the law school of the University of Iowa with highest honors, his examination record being perfect. He won Phi Beta Kappa in the collegiate department before entering the law school.

Ratification by the alumni of Central University, Ky., which is Southern Presbyterian, of the compact by which that university and Center College, a Northern Presbyterian institution, were recently united, was only carried after a bitter fight, and the end is not yet. Over thirty graduates of the Southern college who have contributed funds to it have taken the matter before the courts.

It fell to the lot of President Stewart of Auburn Theological Seminary, New York, to discuss the changes in education for the profession of the ministry at the thirty-ninth convocation of the University of the State of New York, last week, and he pointed out that while theological seminary education was in need of reform, yet not everything needed to be done. Some reforms, he affirmed, had been accomplished in the best of the seminaries, and among them he mentioned the substitution of Biblical theology for systematic theology, and insistence on adequate scholarship as a test for admission. At Auburn last year, for instance, out of fifty-four applicants, only thirty-six were admitted.



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The Business Outlook

Industrial activity has been considerably diminished by the extremely hot weather, the holidays and stock-taking. On the other hand, however, retail trade has been very active, and as a result jobbers are receiving large numbers of reorders. With regard to the diminution of industrial activity, it must be regarded as only temporary, and manufacturers generally are looking forward to the future with a great deal of confidence. The figures of bank clearings for the first half of the year are generally favorable, showing heavy increases in spite of the enormous decline in stock speculation, which would indicate that the volume of legitimate business is larger than previous years.

The textile situation continues to hold the gain made a week or so ago. The regularly planned curtailment of cotton goods production is bearing fruit, and the output of goods has been further reduced by forced shut-downs, due to the extreme heat. In woolsens a much more cheerful tone is to be noted, and business is brisker than for some time.

Excellent conditions seem to surround the boot and shoe trade, manufacturers being kept busy and prices ruling steady. The iron and steel situation has been somewhat upset by the great strike among the sheet steel workers. It is feared that this strike may spread to other departments of the big steel trust, in which case serious trouble may be looked for.

The closing days of June found money rates temporarily high, but now that the July dividend disbursement period has been passed, rates will probably decline to a comparatively easy level. Stock speculation in Wall Street has ruled extremely dull, daily transactions aggregating at times less than 200,000 shares. In Boston there has been a little better demand for copper stocks, particularly the low-priced ones. Nothing more, however, than a professional trading market is looked for in Wall Street for several weeks to come.

Meetings and Events to Come

AMERICAN BOARD OF FOREIGN MISSIONS, Hartford, Oct. 8-11.

AMERICAN MISSIONARY ASSOCIATION, Oak Park, Ill., Oct. 22-24.

NATIONAL COUNCIL, Portland, Me., Oct. 12-18.

A VACATION RECREATION PLACE.—Northern New England is the summer pleasure and vacation ground for the world. No other section can boast of scores of lakes, a hundred beaches and a whole mountain range within the meager boundaries of a hundred square miles; yet this is what New England has, and, though there are thousands of tourists annually at these resorts, there can be accommodated hundreds of thousands more. Every nook and corner of New England is an outing resort, and the Boston & Maine lines reach all of the leading ones. If you are interested in or intend to take a vacation this season, you want a Boston & Maine Excursion Book. It's free for the asking. Send a postal to General Passenger Dept. (21), B. & M. R. R., Boston.

A PALATABLE FEAST FOR TWO CENTS.—TRY IT.—Did you know that the Deerfield Valley and Hoosac Country traversed by the Boston & Maine Railroad is one of the most beautiful regions in the country? As a scenic paradise it has no equal. On every side the scenes change with panoramic swift-ness, to the intense delight of the beholder. Then, too, there is no little historic interest attached to the territory journeyed through. This interior country is a delightful vacation ground, and on every hand there is to be found unlimited accommodations for the vacationist who delights in a rural out-door life. Another pleasurable feature is its accessibility from not only the whole of New England, but from New York and the West as well. The Boston & Maine has just issued a book bearing the name Hoosac Country and Deerfield Valley, which is a delightfully written story of the country, and after reading it you will want to visit the region. Send a two-cent stamp to General Passenger Department, Boston & Maine System, Boston, for Book No. 15; you will enjoy reading it.

The Church Prayer Meeting

Topic, July 14-20. Through the Body to the Soul. Matt. 15: 29-31; Luke 10: 25-37; 13: 10-13.

How far is philanthropy vital to religion? Are good works enough for salvation, apart from religion? Is there danger of emphasizing the practical side of religion too much?

[For prayer meeting editorial, see page 62.]

A SUSTAINING DIET.—These are the enervating days, when, as somebody has said, men drop by the sunstroke as if the day of fire had dawned. They are fraught with danger to people whose systems are poorly sustained; and this leads us to say, in the interest of the less robust of our readers, that the full effect of Hood's Sarsaparilla is such as to suggest the propriety of calling this medicine something besides a blood purifier and tonic—say a sustaining diet. It makes it much easier to bear the heat, assures refreshing sleep, and will without any doubt avert much sickness at this time of year.

DIMINISHED VITALITY.—Some people talk very flippantly about diminished vitality. They don't stop to think that vitality is the principle of life—that it is that little understood something on which every function of their bodies depends. Diminished vitality is early indicated by loss of appetite, strength and endurance, and Hood's Sarsaparilla is the greatest vitalizer.

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A Christian News Journal

Illustrating a Definition

In a series of addresses upon the Twentieth Century City given at the Cincinnati Endeavor Convention on Tuesday, Charles M. Sheldon spoke of its Daily Papers. After indicating its probable policy in defending morals and in overcoming evils, Mr. Sheldon said that such a paper

"Would of necessity be a religious paper, but none the less in the largest and best sense a newspaper."

Considering its avowed aim and regular output, we think—with a substitution of "weekly" for "daily"—that the speaker defined *The Congregationalist*.

Without discussing the possibility and success of Mr. Sheldon's idea under most favorable conditions, it is sufficient to say that, for the present, the papers which meet his description most accurately are among the religious press. Their efforts are exerted for Christian citizenship, temperance, education for all, the protection of the Sabbath and other reforms which could be advocated in a strictly Christian daily.

Moreover, such papers are news-papers according to the best definition. They are enterprising in pursuing and presenting all timely matters that interest the general reader. Church life—social and philanthropic endeavors—in which Mr. Sheldon believes more people are interested than "in baseball, horse racing and crime"—are its peculiar field. To organized Christian effort *The Congregationalist* gives large space weekly. It seeks to supply its constituency with matter which they expect to find in it. But not alone Congregational life and doings are reported, but the broadest view of the church is taken and interpreted by those whose position warrant acumen and accuracy of judgment. The generous treatment accorded interdenominational and international gatherings—like the Y. M. C. A. and the Y. P. S. C. E.—indicate its spirit and purpose. A religious paper can and does supply news. It is of the kind that is essential to the well-rounded, active Christian.

All of which leads to the remark that there are but six weeks days more from the date of this paper in which 25 cents will be received for a 20 weeks' subscription. Have you remembered your friends? This View Point should discourage hesitancy.

Yours, *THE CONGREGATIONALIST*,
Warren P. Landers, Supt. of Circulation.

Marriages

The charge for marriage notices is twenty-five cents.

DUSTAN—SAFFORD—In Atlantic (Quincy), Mass., June 2, by Rev. H. L. Brickett of Marlton, Prof. Dana M. Dustan, ex-principal of Tabor Academy, Marlton, and Myra A. Safford, teacher in the Brockton public schools.

ROGERS—MOSES—In Chantauqua, N. Y., June 20, by Rev. Vincent Moses, uncle of the bride, Albert W. Rogers, D. D. S., and Daisy M. Moses.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The notice should be sent with the notice.

BAKER—In Waterbury, Vt., June 24, Ellen Ray Baker, a prominent member of the Congregational church of that place, aged 55 yrs.

LEE—In Lee, Mass., at the home of her daughter-in-law, Mrs. Bennett T. Gale, July 2, Sarah Hunting Lee, widow of William J. Bartlett Lee.

LORD—In Kennebunk, Me., July 1, Cynthia N., widow of Tobias Lord, aged 78 yrs.

RAWSON—In Holliston, Mass., July 3, Harriet Lucretia Rawson, aged 77 yrs., 2 mos., 26 days.

DEACON EZRA HARLOW

Phillips Church, South Boston, has met with a severe loss in the death of Deacon Ezra Harlow, who entered into rest on June 29, 1901. He came of sturdy New England stock, his father being a native of Plymouth and his mother of Kingston, Mass. Deacon Harlow was born in South Boston in 1827, was educated in the Boston schools and became a contractor, erecting many important buildings in the city. It was he who restored the Old State House on Washington Street. In his early manhood he became a Mason, and his marvelous facility in the quotation of the Scriptures he attributed to the Masonic ritual. When he was forty years of age the death of a sister turned his thoughts into more distinct religious channels and he united with Phillips Church. From that time his interest centered in the church and its activities. Being of a naturally reverent mind and of strong religious instincts, he soon took a firm hold of the deeper, more spiritual truths of Christianity, until the conscious presence of Christ became normal and sweet to him. In 1889 he was elected a deacon of the church, holding the position to the time of his death.

Deacon Harlow was a man of rare sanity of judgment, wealth of vision and catholicity of spirit. His power of memory was remarkable, the accumulations of his observation and reading being always at his command. He was a member of the old Boston Congregational Society, the last charter member of the Gate of the Temple Lodge of Masons and a member of the Mechanics' Charitable Association. He leaves a wife and two daughters and a memory that is precious.

THE stomachs of dyspeptics, aged people, invalids and convalescents are, in their way, as delicate as those of infants and require food that is at once easily digested and nutritious. Mellin's Food contains the appropriate elements to repair waste, in an easily digestible and nourishing form, and actually assists the digestion of other food.

CURIOUS COMFORT.—The laws of comfort are hard to understand. Of only one thing can we be sure. That is that we know when we are comfortable. There is a chair on exhibition at the Faine Furniture warehouses this week which is the limit of comfort. It is a benediction and a blessing to your tired bones. There is a picture and description of it in another column of this paper, but one looks in vain for any suggestion of its phenomenal comfort in the outline of the frame or in the seat itself. Theories fail, but the fact endures. The chair is a marvel of comfort.

PAN-AMERICAN POINTS.—Every visitor to the Pan-American Exposition is more than pleased, and even surprised, at the wonderful display provided by the exposition management. Not only are the buildings beautiful in line and color, but the stupendous electrical illuminations which at night decorate the great structures are most dazzling in effect. From New England the lines of the Boston & Maine are the most direct to Buffalo. The service by this line is not only the quickest, but is the most complete and also the shortest. The route through northern Massachusetts known as the Hoosac Tunnel or Deerfield Valley route is one of the most charming and picturesque in the country, and the rate to the Pan-American city or Niagara is exceptionally low. For tourists from Boston & Maine territory a particular advantage is the absence of a transfer across the city of Boston, for Buffalo trains depart from the North Union Station. The General Passenger Department of the Boston & Maine Railroad, Boston, has gotten out an attractive illustrated pamphlet on the Pan-American Exposition, which is sent free for the asking.

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FLORENCE MFG. CO., 23 Pine St., Florence, Mass.

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SUFFERED 15 YEARS FROM A FIBROID TUMOR.

Today I Call Myself Well.

Thus writes Mrs. V. K. Beecher of Brockton, Mass. Her letter will explain itself.

Brockton, Mass., Oct. 14, 1900.
Thermo-Ozone Company, 184 Boylston Street, Boston, Mass.

Dear Sirs—I am aware that where the Thermo-Ozone Generator is known it needs no testimony from me, but I do want to tell you my experience. For 15 years I have suffered from a fibroid tumor, and at first I went everywhere for help, but received none. After years of that life I gave up all hope, and expected to carry the tumor to the grave with me. Then I commenced to use the generator, and today I call myself well. The tumor is reduced so that I can wear any of my dresses made years since, and my waist measure, which was 36 inches last March, is now 27. I could write a book telling what wonderful things the little generator can do and has done in my family, and also among my neighbors.

Yours respectfully,

MRS. V. K. BEECHER.

The THERMO-OZONE GENERATOR is USED by INDIVIDUALS and FAMILIES in the Homes for Every-Day Ills.

This Treatment Will in Fever Cases Reduce the Pulse from 10 to 20 Beats Within One Hour.

Home treatment outfit includes Generator, Medicine Case with assortment of medicines, and a large book of 300 pp., by S. R. Beckwith, M. D., an eminent surgeon, physician and teacher, and the discoverer of this force.

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What about Bible Stories for the Children?

Those who make a close study of the child mind tell us that for little children there is no form of instruction like the story, and certainly no stories are more charming than Bible stories, especially if told so that children can understand them.

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A Bible Story Paper for Children

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HOME INSURANCE COMPANY OF NEW YORK, OFFICE: 119 BROADWAY.

Ninety-Fifth Semi-Annual Statement, Jan., 1901.

SUMMARY OF ASSETS.

Cash in Banks	\$514,815.89
Real Estate	1,718,265.81
United States Bonds	2,058,000.00
State and City Bonds	683,500.00
Railroad Bonds	856,880.00
Water and Gas Bonds	144,700.00
Railroad Stocks	6,135,050.00
Bank and Trust Co. Stocks	440,250.00
Bonds and Mortgages, being 1st lien on Real Estate	160,400.00
Loans on Stocks, payable on demand	249,375.00
Premiums uncollected and in hands of Agents	608,932.29
Interest due and accrued on 1st Jan. 1901	47,064.54
	\$13,637,833.53

LIABILITIES.

Cash Capital	\$3,000,000.00
Reserve Premium Fund	4,546,125.00
Reserve for Unpaid Losses and Claims	794,209.60
Net Surplus	5,297,498.94
	\$13,637,833.53

Surplus as regards Policy-holders **\$5,297,498.94**

JOHN H. WASHBURN, President.
ELBRIDGE G. SNOW, Vice-President.
AREUNAH M. BURTIS, W. H. CHENEY, Secretaries.
H. J. FERRIS, E. H. A. CORREA, } Asst. Secretaries.
F. C. BUSWELL, }
NEW YORK, January 8, 1901.